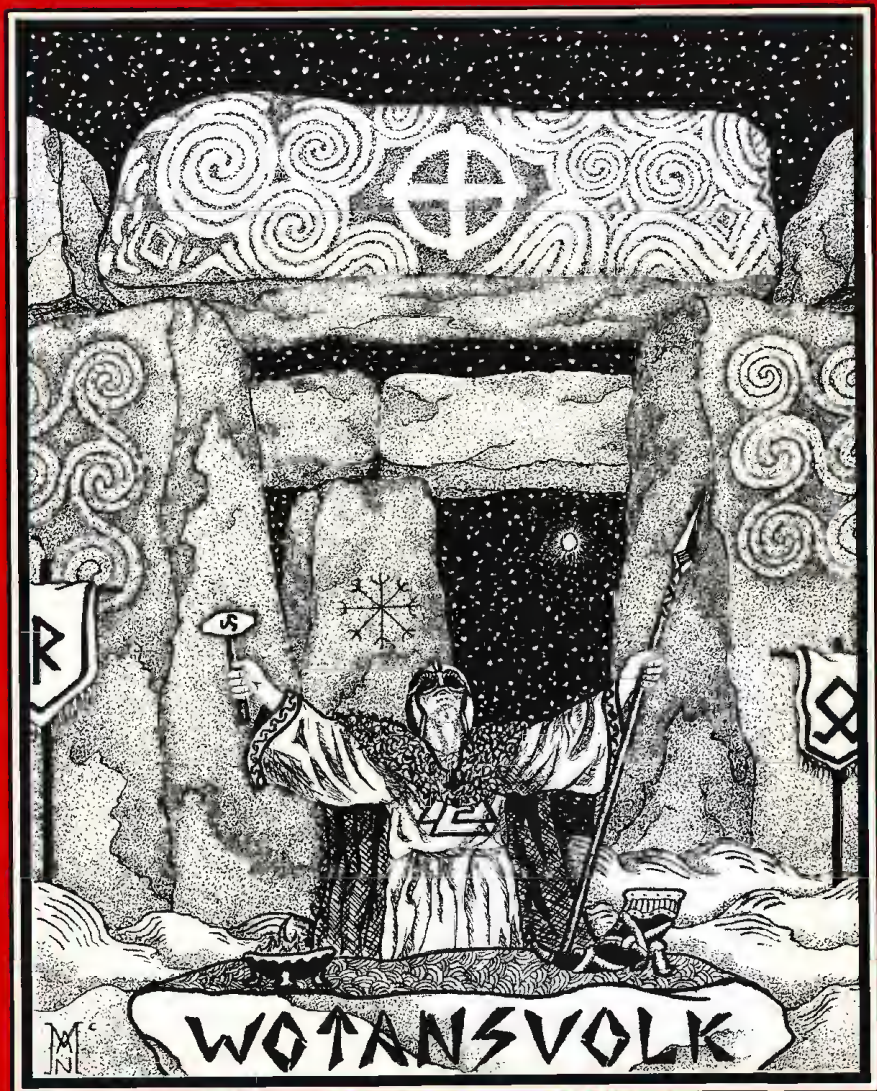


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**Wotansvolk
Wisdom**





David & Katja Lane with Ron McVan

The 14 WORD PRESS team brings dynamic Wotanist art, history and inspiration to Wotansvolk worldwide. This collaboration offers a wealth of accumulated gnostic teachings, spiritual focus and ancestral pride, a folkish path for today and future generations.



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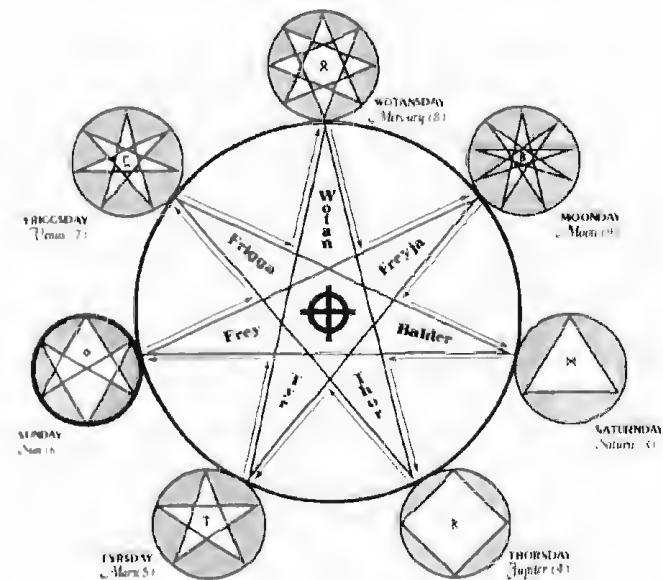
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*The true Voyage of Discovery
lies not in seeking new landscapes, but in having new eyes.*

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INTRODUCTION

Only a religion which is indigenous to a people will serve and preserve them. The attempt to express reverence for nature and the creative force or forces behind it must spring from the race soul of the Folk. Wotanism rose in Northern and Western Europe and Scandinavia. It is untainted by alien influence, unlike the religion forced on Europe by the degenerate powers behind the Roman Empire.

The old religion of our Folk served many purposes. The heroic mythologies were used to build the necessary character in children so they would grow up as productive members of the family, the tribe and the race. Reproduction and exclusive occupation of territory being the first necessities for the continued existence of the Northern European Folk, the religion taught fertility and a warrior spirit.

This is not to say, though, that Wotanism did not have a spiritual aspect, also. The Aryan soul by nature seeks to know the origin of life, the meaning of existence, the idea of a soul and the secrets of nature. Thousands of years ago the great Nature Philosophers postulated from meticulous study of nature that there existed an intelligence and creative force in the universe. However, it was never taught or implied that the Absolute, the unknowable originator, chooses sides in the eternal struggle for survival and advancement of each species. All nature declares that the strong, the wise, the cunning, the alert survive, while the lesser or weaker perish. Appeals to the Absolute, which thinks and operates on a cosmic and eternal scale, are futile.

Wotan on the other hand is the exclusive God of the Aryan Folk. He is an expression of the **WILL OF THE ARYAN NATION**, an archetype, a repository of wisdom and an ancestor, deeply ingrained within our generic memory.

It is hoped that the writings and inspiration of my trusted kinsman, Ron McVam, will awaken our beleaguered Folk to reclaim their true and organic spiritual roots. Nonetheless, it must always be remembered that the soul is perfected through struggle in this life, on this earth, in this reality. Civilizations have cycles which sometimes allow people to spend much time on spiritual pursuits. But when a race is threatened with extinction, then physical struggle is demanded.

The first and highest law of Nature is the preservation of one's own kind. The Fourteen Words are the Aryan imperative. Nature and Nature's laws are the work of the Creator. Therefore, Nature's laws are divine, they are a "Creed of Iron!"

David Lane



Dedicated to the memory
of the great Wotanist and Runemaster
of the 20th Century,

Guido Von List

1848 - 1919

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**Wotansvolk
Wisdom**



WOTANSVOLK

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Manufactured in the United States of America

by **Ron McVan**

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The author wishes to acknowledge and thank Katja Lane for her seemingly endless hours of creative talent and dedication to make this work come alive.



TABLE of CONTENTS



INTRODUCTION.....3

I

Wotanism in Today's World.....	8
Wotansvolk - A Revolution in Thought.....	14
Path of Wotan.....	19
The Importance of Myth.....	22
W.O.T.A.N. Will Of The Aryan Nation.....	27
God - Wotan - Aryan Man.....	30
Wotan Consciousness.....	34
Horned Gods.....	38
Wotanist Warrior.....	42
Resurgence of Wotan.....	46
14 Codes of the Aryan Ethic.....	50

II

Armanenschaft.....	52
Rites of Seidr.....	56
The Priesthood of Wotanism.....	60

III

The Runes.....	62
Runes as Symbols.....	73
Runic Tree of Man.....	74
Cauldrons.....	76
Bindrunes.....	77
Yggdrasill World Tree.....	78
Eye of Wotan.....	82
Ancient Aryan Symbols.....	86



IV

Calendar of Festivals.....	94
Months (Moon th).....	98
Half-Months.....	99
Pantheon - Gods of the Aesir & Vanir.....	100
Chain of Cosmic Connection.....	104

V

Incantations.....	106
Meditation.....	108
Star System.....	112
Sunday (Frey).....	114
Moonday (Freyja).....	118
Tyrday (Tyr).....	122
Wotansday (Wotan).....	126
Thorsday (Thor).....	130
Friggsday (Frigga).....	134
Saturnday (Balder).....	138

VI

Wotansvolk Ceremony.....	142
Blot.....	143
Sumbel.....	148
Hof.....	151
Sign of the Hammer.....	152
Ceremonial Staller.....	153

VII

Arcane Harmonies.....	154
Dance of War.....	159
Odic Force.....	164
Essential Imperative.....	168
Future Perfect.....	173



WOTANISM in Today's World

Life is an ongoing battle of internal and external force. External force we deal with on a daily basis and it makes up the realities of our physical world. If we do nothing, external force will continue on its endless, timeless cycle regardless, as Nature and Universal Laws dictate.

Internal force is the essence which motivates and manifests our being forms our character, stimulates thought and shapes the world around us. It could be said that external force is the vehicle and internal force is the driver. Internal force is the thought and it is the thought which makes the man, creates the will and directs the quest in each race of man.

It is only when man tries to rebel against Nature that he comes into conflict with the iron logic of Nature's Law and the principles to which he himself owes his existence as a distinct species. A race is a phenomenon of Nature, and should it become extinct it can never be remade. In all things only the strong survive. It is the harsh and certain reality of life. When it comes to survival as a group or individual . . . "MIGHT IS ALWAYS RIGHT."

The races of man can be observed in three general categories: the creators, the maintainers and the destroyers. Throughout recorded history the Euro-Aryan race has led the way as foremost builders and designers of the greatest of civilizations, art and technology in both northern and southern hemispheres. It has been the inventive genius of the Euro-Aryan that has provided the world with the myriad of necessities, luxuries and comforts, which today are most often taken for granted.

The term 'Aryan' is derived from the ancient Indo-European language called Sanskrit, a forerunner of the Greek, Latin and Germanic languages. The word 'Aryan' means "noble" and is used to describe White people of European lineage.

There have always been many diverse nationalities throughout the history of the Aryan race. A nationality, however, has less to do with one's genetic origin and more essentially to do with the particular customs, language, character and geographic location of a segment of a race. At some point in history Aryans

arbitrary, fratricidal, a result of various historical circumstances and irrelevant in today's world. When we speak of 'race' and 'folk,' the two terms do not always share the same meaning.

In one sense the entire White race might be considered folk by blood.

More precisely, the folk is primarily the culture-producing, culture-bearing, social unit of the race. A folk directs its foremost concern toward the preservation of those racial, primal elements of the blood which give that group its identity and its essence. That we share the same blood as a race does not ensure that our inherent tribal viewpoints, identity and perspectives are the same. Be that as it may, we should always strive to unite our race as a folk.

A great misconception about survival is that the higher forms will triumph. Nature has demonstrated many times that this is not true. Of the mighty dinosaurs that once roamed the earth not one exists today. The saber-toothed tiger, with all its power and strength, passed into oblivion, but the lowly cockroach





survived. The ancient White Egyptians, Sumerians, Romans, Persians, Greeks, Spartans and Vikings among scores of lesser civilizations are now extinct as a unique people and culture.

Physical power alone is no guarantee, nor is intellectual prowess or species. The key ingredient which ensures the survival of a race is its will to self-preservation and the persistent and unshakable folk consciousness that stems from a mutual indigenous belief. A cohesive belief **MUST** be established before an iron will and a collective consciousness of the folk can begin to develop.

Any form of religion or belief system that does not spring naturally from the soul of the race, that is not born of the blood, will ultimately destroy the threads which link men with Nature and kinsmen with kinsmen. A race without a mythos and belief of the blood drifts aimlessly throughout history.

The Aryans for thousands of years, far into pre-history, have always had their folk gods. These gods were an integral part of the people and gave purpose, meaning, unity and collective consciousness to the civilization.

The origin of WOTAN among the Aryan peoples is lost in pre-history, but its popularity throughout Northern Europe started to develop around 300 BCE, replacing the former god of the folk, Tyr. Wotan is the Teutonic name for whom the Norse called Odin and the Anglo-Saxon called Woden. Wotanism, (often called Odinism or Asatru), spread a teaching of a Nature based religion and conducted a mode of living which set for itself a final goal of bringing into being a noble race. Wotanism has always placed a high value on human freedom and individuality. Wotanism was never a missionary religion; it was rather a religion that gradually evolved among our people over countless generations. Indo-European religiosity is not slavery; it contains none of the implorings of a downtrodden slave to his all-powerful lord, but is rather the confiding fulfillment of a community comprising gods and men. Wotanism has always taught courage and fearlessness in battle and in all things. By an heroic action a Wotanist could take his life in his hands and be a master of his own soul. The great gifts of the gods were readiness to face the world as it was, the luck that sustains men in tight places and the opportunity to

win that glory which alone can survive death.

Wotanism continued to flourish for centuries in Northern Europe and became evermore popular throughout the Viking Age from 800 - 1100 CE. The Viking Age was a highly significant era, as it was the last major thrust of the Aryan peoples to be politically independent and remain sovereign from the influence of the alien, Eastern religion Judeo-Christianity.

As the Viking Age reached its twilight, Wotanism seemed to slip from the stage of world history. As the great Judeo-Christian conversion took root, Wotanism was forced underground by point of sword. Many of the ancient Eddas were destroyed and completely erased from our heritage. Fortunately, some of the history and ancient myths were saved by circumspect scholars and further preserved within our folklore. Carl Jung, illuminated by the writings of German author Bruno Goetz, stated: "Wotan disappeared when his oaks fell, and appeared again when the Christian god proved too weak to save Christendom from fratricidal slaughter."

Wotanism came back in force among the Germanic peoples at the end of the 19th century and became manifest during the first and second World Wars. A new but ancient mythos was developing, a mythos of the blood, and it began reviving the light, order, spirit and folkishness again within the Aryan race. The great Swiss psychologist and renowned founder of analytical psychology Professor Carl Gustav Jung stated that, "The power of Wotan (the principal deity of our pre-Christian forefathers) was possessing or incarnating in the entire German folk." Professor Jung further stated in a letter to his friend, Miguel Serrano, in 1960 that "Wotan in reality never died, but has retained his original vitality and autonomy. Our consciousness only imagines that it has lost its gods; in reality, they are still there and it only needs a certain general condition in order to bring them back in full force."

Wotanism is our true spiritual heritage. The Wotan spirit, whether conscious or unconscious, is a part of the physical and mental make-up of every White man, woman and child, and it is as old in essence as the race itself. The Oxford Icelandic dictionary defines Odin (Wotan): "Odin's name bears allusion to mind or thought, and breathing; it is the quickening, creating powers; it denotes the all-pervading spiritual Godhead." Gods such as Wotan, Tyr, Thor, Balder and the goddesses, Freyja, Nerthus and others, all represent and personify various aspects of the path of higher evolution. As our spiritual archetypes, they also represent



the primal laws, natural forces and the many diverse characteristics of man. The value breathed into a god or hero is what is eternal in good and evil.

A mind which only comprehends at face value thinks of the gods as biological entities existing in their own right, or else regards them as playful or superstitious inventions. This however, is not to say that these gods of our folk do not possess a formidable character, presence, form, reality or power that our ancestors have rightfully attributed to them. Wotan produces effects in the collective thought and life of the White race and thereby reveals his own nature. Because the behavior of a race takes on the specific character from its underlying images, we can speak of an archetype Wotan as an autonomous psychic factor which drives and guides the will of our race.

Even if a White kinsman becomes a part of another alien culture, he is called deep down inside by his own gods of the blood. The alien Judeo-Christian religion could only survive in the Western world as long as it retained the indigenous pagan customs, ceremony, celebrations, ethnicity and ethics. A people are lost as a people if, in surveying their history and in testing their will-to-the-future, they cannot experience folk unity. Among old Saxon and all Teutonic nations Wotanism remains a phenomenon of the Aryan and signifies divinity, which is almost impossible to describe in human vocabulary. It cannot be wholly isolated, for it works not only on the body of the race, but on its spirit and will, which is the expression of the soul of the race. Wotan, as the eternal mirrored image of the primal spiritual powers of Aryan man, lives today as over 5,000 years ago. The concept of Wotan would not exist if our soul and blood did not exist. The gods live within us and are transmitted from generation to generation. W.O.T.A.N. as an acronym is the WILL OF THE ARYAN NATION.

The practicing Wotanist today can develop individually or in a group, which is commonly called a kindred. The size of a kindred can range from two members to a whole community. Each kindred event or ceremony is conducted by a Godi or Gothi, who serves as the dedicated priest of Wotan. A female priestess (Gyrdja) has the same functions as a Godi. Kindreds quite often have regular weekly meetings, but as a rule ceremonies are held for the traditional cycle of seasonal celebrations. Once a year,

kindreds of a general region will conduct an "Athing," a custom of our ancestors in which an assembly of kindreds gathers together.

Unfortunately, there are ragtag varieties of pagan groups which use a Wotan/Asatru/Odinist label who are a consistent blight on true ancestral paganism. More often than not, these particular individuals, kindreds or assemblies grossly distort the noble aspects and folk principles of Wotanism.

Wotanists believe that a spiritual and folkish revolution must take place to halt the destructive ideologies, apathy and moral decay that has become the cancer of our modern Western world. Wotanism is not meant to be a retreat into our ancestral past, its concepts are timeless and apply as much today as they did to our forefathers throughout history.

This Wotanist Manifesto was created with the sincere hope that the White race worldwide may come to understand the significance of folk and the true spirit and importance of our ethnic, ancestral beliefs and heritage. We are living in a time of great destruction. Never in all written history has the sum total of our culture and survival as a species been so critically threatened. Today's White race makes up between 8% - 10% of the world population, and approximately 2% are White females of childbearing age or younger. The survival of our race hangs in the balance as never before; these grim realities will not go away by themselves. In Nature's Law there are no favorites, the strong survive and the weak perish, might is right, fight or die, sink or swim, it's very simple. Life does not forgive weakness. That we have survived this long as a species is through the great efforts of our forefathers who fought every step of the way and obeyed the folk-preserving Laws of Nature. Everything that we are now and can ever hope to become in the upward path of our kind can be expressed in these 14 words: "We must secure the existence of our people and a future for White children."

The resurgence of the old, yet new mythos of Wotanism already impels and enriches many of our Aryan folk worldwide. Through Wotanism the survival and dignity of your race is given into your hands. A Creed of Iron! Preserve it! It falls with you, it will rise with you. As long as a people live, their gods are immortal. May Wotan and the Wotanist path be the symbol of awakening for our folk.





WOTANSVOLK

A Revolution in Thought

Since the misty beginnings of ancient times to the present modern world of science and high technology, man has long pondered the question of reality and illusion. Reality can be analyzed in terms of polarity, for the secret of existence is manifest in contrary play of simultaneously operating forces. The dual nature of all existence shows itself in the physical world.

It is important to realize that illusion, however, does not mean non-existence. Illusion exists; illusory things exist. We are surrounded by illusions and, in fact, are very much a part of the illusory universe. That which we know as our reality is for the most part only a reality within the limited time frame and mindscape of the collective human consciousness.

Each individual and each race of man have specific aims. Even though we are not consciously aware of them, these aims have a great effect on our lives, the way we think and the actions we take, each of them personal, individual and indelible.

The collective aim of a race is most often formed and developed through its mythology. Mythology is the study of the imaginative traditions through which a race attempts to understand and control the world about them and reconcile themselves to life's tragedies and uncertainties. Many myths are tales of gods, heroic ancestors and symbolic supernatural beings of the distant past and of how things came to be as they are.

Everywhere in the world myth has a profound influence on human attitudes and behavior. They contain a race's vision of its past, present and future. A society, in fact, cannot be understood in isolation from its myth. The resurgent enthusiasm for mythology in our time has drawn renewed strength from the fact that alien religions in the western world have lost their way, as have scientific and technological man, and that the direct line of truth and racial cohesion lies in the territory of myth. For the Aryan race this myth finds its foundation and focus in the age old roots of Wotanism.





Much of the ancient wisdom and ethics of the Aryan race has been passed down by way of the Eddas, runes, sagas and cannons of wisdom such as the "Havamal." Words of the High One.

Wotanism has survived the centuries more or less intact and is only in need of correct reinterpretation in order to make them living, profound realities again. It is worth observing that it is through the oldest relics of any mythology that we find the largest portion of racial identity, wisdom, sacred truths and the most grand and noble concepts. It seems the intervening millennia have done little but distort the pure versions of our pre-Christian, nature-based mythology and race religion.

Wotan symbolizes the true ethnic, quintessential figure, the cosmic life force and essential soul, and spirit of the Aryan folk made manifest. Traditionally, Wotan has long been known as the inscrutable iron-willed warrior god, instilling courage, determination and heroic qualities necessary in the ongoing survival and preservation of Aryan man. Technically speaking the archetype, Wotan, characterizes a deep understanding of our primordial origin, our present being and becoming and our destiny as a species and culture. The study of Wotanism is a study of ourselves.

More than just a mythological personage, Wotan is a figure who represents many dynamic facets that weave deeply into the individual human psyche and that of the race as a whole. Those who follow the upward path of ancestral Wotanism, with the instinctual understanding that the highest law of nature demands the preservation of one's own kind, are today known as Wotansvolk.

Wotanism encompasses all the essential elements of Aryan life and the life of our folk gains its fulfillment within it. Within this framework is the idea that life is no other than an eternal manifestation of the divine essence through nature, as witnessed among those original insights of reason that do not come to us from outside. Most importantly, Wotansvolk clearly understand that the highest value, with which all remaining commandments of life must be grouped, corresponds to this simple yet essential Fourteen Word credo:

"We must secure the existence of our people
and a future for White children."

Wotansvolk is not an organization, club, guild, cult or alliance. What the term "Wotansvolk" signifies is a shared folkish state of mind, a mixture of nature-based ancestral gnosticism with a present-day instinctive biological determinance. Wotanism is an effective and dynamic function of purpose for racial survival. Remove the spiritual props, the cultural reinforcements, the time tested aims and values, and the delicately balanced human mind and race itself will begin to totter. It is the effort of Wotansvolk to recharge the folk consciousness of Aryan man, to think with our blood and unite under our common heritage, mythos and indigenous folk religion.

From this ancient, yet new, revival of the Aryan mythos will develop a superior counter force that will guide us back into contact with our inner selves with a steel hard will, which is courageous enough to bear all consequences of its convictions.

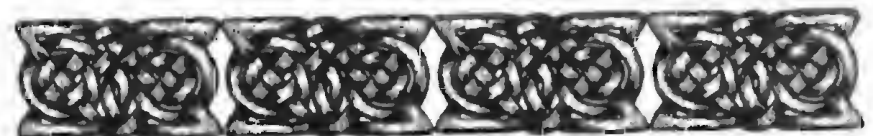
In recapturing our heroic and spiritual strength, as portrayed in our old myths, we quickly regain our desire to seize control of our lives and noble destiny as a people. It is through the reality of this spiritual regeneration from which the new era of Aryan man will grow, develop and flourish. Our cultural archetypes are what we ourselves long to become; our minds and bodies are the showplace of our soul. Our soul is the essence of our racial being transmitted through our genes.

No oak tree grows without soil, root and strength. No man comes out of the insubstantial. The people are his soul, history his root, blood his strength. The ancestral-based ideal of higher being through Wotanism is not a root, but a blossom. Let our revitalized folk awareness take care of the roots; the blossom will appear by itself. Through Wotansvolk and the 14 Words we can rebuild the foundation towards our highest potential and our destiny as Nature's finest.

Hail Wotan!

Hail the Folk!

Hail the 14 Words!



PATH OF WOTAN

The struggle for existence causes the will to make itself manifest.

The famous Greek philosopher Parmenides of Elea, who was born in the sixth century B.C., wrote a philosophical poem about the way of seeing and the way of truth. In his poem he argues that the multitude of sense objects which come into existence and then pass away in time cannot be considered as true being, which is motionless and changeless.

Life, as we perceive and experience it, is an ongoing process of motion, friction and change. If we accept the proposition set forth by Parmenides, what then constitutes our living reality in this world, and what is our purpose to maintain such a reality?

What propels most of mankind through this life is a sense of being and becoming, of consciousness and subconsciousness simultaneously. Each man and woman born into this world as a biological organism is composed of living being and soul. Being that has soul is living being; soul is the living thing in man and that which lives of itself and causes life.

Each race of man, unlike man himself, through the course of time and history develops its own distinct being and soul. As a race, this is projected through the culture, heritage, traditions, religion and mythos, which are the combined expression of its people. Without this reality of expression the history of mankind would be a series of haphazard events without form, meaning or direction.

Every living being and creature on this planet has its own unique individuality and identity as a species and should function accordingly, as the plan of Nature's laws dictates.

Our genetic make-up identifies who we are in life's order of things. What forms our character consists of two major factors, essence and personality. Both are important, but of the two, essence is more dynamic and significant. If we govern ourselves only through our personality devoid of essence, more often than not we develop a somewhat vain and shallow self character. It is much like a young boy's boast of "I am King of the castle" while





already the tide laps 'round the sandy foundations. It is only when an individual or race has a strong essence that the world stands in awe and great things are accomplished. The powers of our will, soul and our blood are our destiny!

Every race and each individual of that race has an important mission if this life experience is to have meaning and purpose. Above all else, we must follow the genetic upward path of our people to attain perfection and completion. In doing so, however, a people must preserve those racial, primal elements which maintain their own unique character and culture.

Our being and our personality are not the external qualities that we are often led to believe. More accurately, our spiritual essence is independent of time and space, forming the "fortress" from which the real will and reason undertake their sorties into "the world." Each of us has our orlog as decreed by the Norns. The Aryan soul, also, has a collective destiny, which is to arrive at a pure knowledge of nature and race consciousness through the legacy of our ethnic gods and folk heroes. It was Friedrich Nietzsche who wrote that man is a rope fastened between animal and superman, a rope over an abyss...

Our ancient, White ancestors understood that to ensure our heritage and racial survival, expansion and advancement we must initiate means to galvanize our Folk Consciousness. Allegories and myths were developed along with a variety of archetypal gods which best represented Nature's Law and the collective consciousness of the Folk. Foremost and most consistent among all these archetypes was the Teutonic God, Wotan.

We see symbolized in Wotanism an effort of dynamic will and self-discipline, an effort of intense training of the mind. Through this awareness we put aside the limitations imposed by the "little self" in order to obtain the wisdom and power of the "higher self." As demonstrated continuously throughout the last three millennia, Wotanism opens channels in the mind of unlimited potential enlightenment and cohesive strength, not only for individual self-development, but most importantly for the race itself.

Wotanism has been a constantly shifting, historical phenomenon transforming the Aryan consciousness of the age,

making the hitherto invisible visible.

The notable 19th century German composer, Richard Wagner, wrote a number of sweeping, Wotan-inspired musical scores. Much of this music is highly infectious and inspirational, often capable of reaching deep into the subconscious psyche of Aryan man. Richard Wagner understood the necessity of the Aryan Ideal and that an immediate folkish awareness was essential for the self-assertion and the progressive evolution of the race.

All contemporary political and religious trends today are aimed at reshaping this era in White history, by raising the depths and debasing the heights with false notions of democracy, equality and universalism. This retarding of our natural instincts works like a lethal cancer eating away the vital life forces, spiritually, genetically and culturally.

In these current times we can better appreciate what the historian Cornelius Tacitus wrote in the days of ancient Rome:

"Freedom (Libertus) in the Indo-European sense is only possible where a people strives to achieve the value of virtues, the dignity of the powerful, upright individual man. If in a people the freedom of the city masses who desire welfare (bread and circus) from the state triumphs, then in such a state the freedom of the individual man and that of the minority will be steadily suppressed by the majority. That is to say, the equal subjection of all under one tyrant."

Wotanism is the inner voice of the Aryan soul which links the infinite past with the infinite future. It is not vanity for a race to want its qualities to continue; it is a biological instinct! A race without its mythos and religion of the blood shifts aimlessly through history. The indigenous, nature-based Path of Wotan assures our biological determinance. Wotan beckons to all who understand that the highest path which can be achieved is the heroic path, reaching toward our highest potential as a race and the deepest roots of our collective consciousness and living-being as a folk.

HAIL WOTAN!



THE IMPORTANCE OF MYTH

"Each culture leaves behind it the impressions of its most sacred symbols, those fueled most fervently by strong emotion or devotion, their god-forms and their living mythology."

C.G. JUNG

Myths take many forms depending on the culture from which they evolve. But their function is always that of pinpointing vital issues and values in the life of the people and society concerned. They often dramatize those profound concepts of life and death, of creation and the purpose of life, of how a man should conduct himself as a citizen, husband or warrior, as a creature of a selected god or gods of a race.

Myths are not scientific or sociological theories about these issues, nor are they childish fairy tales. They are a synthesis of the way a people have pondered the great questions. Their function is not merely to provide a theory of life which can be taken or left at will; they serve to compel a response from man. We might speak of myths as bridges between the intellect and emotion, between the mind and heart, between the collective will and consciousness in the racial soul of a folk.

In almost every act of daily life throughout the centuries of written history the Aryan peoples paid tribute to their gods. In the homes and on the city streets were altars where the citizens prayed and made offerings. Festivals called all the people to recognize and honor the High Ones. Beautiful buildings of worship were constructed. Sculptors carved statues of gods and heroes in wood and stone. Artists painted their magnificent works inspired by the great myths of their folk. Games and theatrical dramas were created to honor the gods. Poetic Eddas were written and skalds carried on the legends from generation to generation,



THE CONSCIENCE OF OUR folk is EVER shifting AND MANY MINDS CAN FLOW INTO ONE ANOTHER... AND CREATE OR REVEAL A SINGLE MIND, A SINGLE ENERGY AND A BOND AND FORCE WHICH HAS RESIDED WITHIN THE ARYAN SOUL SINCE ANCIENT TIMES...

THE WOTAN CONSCIOUSNESS!





forming that essential heritage and tradition from which a people develop. It is the myth that shapes the race, so that the race may fulfill the potential of its individuals. The myth makes us conscious that we are a race and not merely an arbitrary, purposeless, ill-defined conglomerate of men and women drifting aimlessly through time. Whether it be of the private kind called psychology or the collective kind which manifests itself in stories of the gods, the myth shapes the race and builds the foundation for the upward path of its people.

As we take a closer look at the concept of myth, we find it is somewhat like a dream; it is a direct expression of the unconscious mind. The events of a myth, its characters and symbols are to the race as the events characters and symbols of the dream are to the individual. Like a dream, the myth may ignore the conventional logic of space, time relationships and sequence of events. Nevertheless, a dream has a meaning which can be made plain, and so has the myth. The ancient gods of our Northern European ancestors took on a variety of forms and mythical variations over the centuries. Through it all, the pagan deity that reached deepest into the psyche of the Aryan folk was the Teutonic god "Wotan."

The character of Wotan is one of unfathomable depths, unexplainable and always phenomenal. The unpredictability of Wotan consciousness adds much to this phenomenon. Like a long quiescent volcano, The Wotan Spirit can burst forth at a given moment and overwhelm an individual or a whole people in a way that only an archetypical god of the blood is capable. A witness to this fact was the amazing and almost instant iron will and productivity of Germany of the 1930's. The Wotan Spirit united the nation and transformed the German people in an arcane and spiritual way that stunned the world! As a religion, Wotanism is as old as its people, for both myth and religion constantly interweave and correlate.

One can never forget that Wotanism grew out of the soul and spirit of Aryan man with the intuitive recognition of evolutionary laws in natural life, out of the "primal laws of nature" and pride in heritage. It set for itself a final goal of bringing into being a proud and noble race.

In the present era since 1945 we have become witness to a rapid "Decline of the West" and a planned and deliberate genocide of the White race, culture and traditions. It is too late to rationalize these problems away and pretend that they do not exist. We do not need a crystal ball to see the suicidal direction in which we are moving. One prevailing question we must ask ourselves, "If our race and culture are not worth saving, then what is?" If we do not make the conscious effort to think with our blood, as our ancestors before us, can we ever expect to find pride, confidence, honor and a quality life again as a people? Life does not forgive weakness! Everything beautiful, noble and of enduring value in this world has come about through such a process, which has ruthlessly rooted out weakness, corrected errors and punished deviances. That for which we are now striving will only be attained within the context of this fact and the reality of Nature's law.

Out of these times of chaos and spiritual degeneration, the old yet new mythos, like a rising sun in troubled times, is entering an important age of rediscovery. Through this indigenous, life-giving myth and nature-based path of Wotanism, our ancestors found unlimited strength, perseverance, determination and unity of spirit that created the wonders of the world and the greatest civilizations known to mankind. It is the mythos of the blood that forges the will and provides a people the greatness that is necessary to reach their highest potential.

The way to truth is always an upward hill, and no man or people can live intelligently who does not have a fundamental knowledge of the family, folk, future, and nature and her laws. Wotanism, above all else, past and present, represents the true WILL OF THE ARYAN NATION, our Creed of Iron, and our strongest hope for the future of our people.

*Allfather 'Wotan manifests his majesty on the horizon
of those who are His. Towards them He is not deprived of
his vision. Those who are deprived of contemplating Him
are so because of the unnatural state of their faculties.*



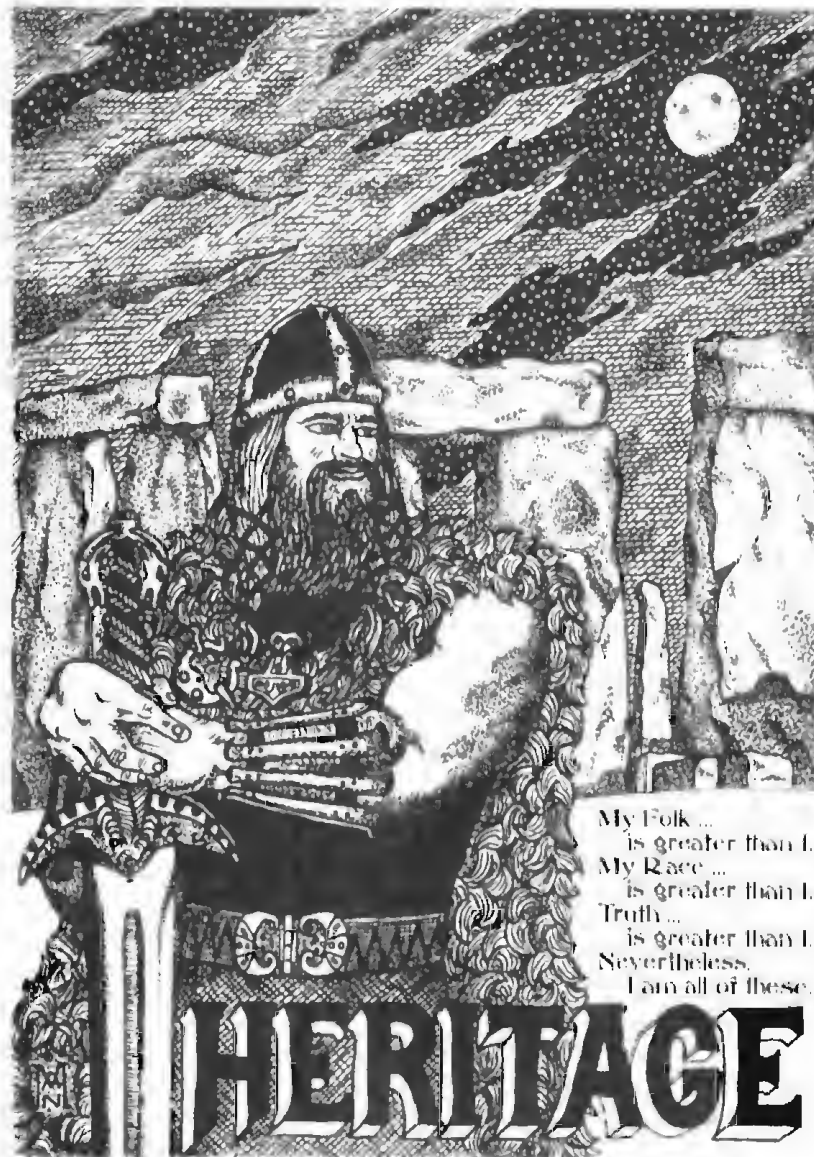
W. O. T. A. N. WILL OF THE ARYAN NATION

Of all the Teutonic gods, none was considered more dangerous to the priests and missionaries of Christianity than Wotan, and none was more thoroughly repressed by both Church and State. As we peer deeper into the inner working of the Wotan character, we find many hidden facets that clearly suggest why such fears still remain in today's world.

Since the dawn of written history, the ancient Aryans followed a vigorous, natural, tribalistic, industrious and creative lifestyle, which for lack of a better term was commonly referred to as "paganism." This was a lifestyle and spiritual practice which formed a tight weave of folk consciousness and unity among the ancestors of the Teutonic and Celtic tribes. The gods who formed the character, will and spirit of the ancient Aryan and Indo-European evolved and changed with its people over the centuries. But, the essence remained the same. Through these gods of the folk, the Aryans found vision, strength and courage to meet the harsh realities of the times and challenge of the future. Around this pantheon of gods, a mythos was created, adding even greater identity and cohesiveness to the race, in itself forming a veritable mode of consciousness, a folk consciousness to be exact.

Through this evolutionary stage of the gods a synthesis began to develop in the form of one single deity which best represented the Aryan race as a whole. At first this symbolic and often arcane god was known and revered as Tyr, the warrior god and sky father. Later, Tyr gracefully stepped aside and a new persona emerged about 300 BC in the figure of Wotan. And, despite every effort by the religious and political powers to destroy Wotan consciousness for two thousand years, it survives undaunted in the racial soul of Aryan man.

If we look back to the declining days of the once great, pagan, Aryan civilizations of ancient Greece and Rome, we begin to see a developing power play taking place in the combined contrivance of church and state. It was, in fact, the alien and hither Asiatic Christian belief system that drove the final death





stroke to these historic paragons of Western culture.

Major attempts were made in the declining and decadent days of the Roman Empire to further penetrate and infect Northern Europe. This was not a simple task, however. The Aryans of Northern Europe held fast to their tribalistic and pagan traditions, as they cherished their sovereignty. And in Wotanism they found the prevailing strength necessary to match swords with any enemy of the folk. Christians came to know the power and fury of Wotan in the course of history that followed and on into the Teutonic rebirth known as the Viking Age. Simply put, Wotanism rejects all that would threaten the natural, intrinsic and instinctive ways of Aryan man.

Wotanism, from its earliest concept developed naturally from the soul of the race as a nature-based religion. For now, let us look past the well-known warrior aspect of Wotan as defender of the folk. Beyond the figure of Wotan lies a sense of the oneness of the world and all that is in it, a trust in the reality of rebirth and a poetic, heroic intuition of the nature of the Aryan quest. Within the figure of Wotan, we see the cultural archetype of the folk and not the literal, biological entity that the subconscious mind might perceive. As the living archetypal image of the Aryan race, with its identity and self expression, Wotan likewise represents the palladium of freedom and independence against forces of oppression and despair; as is possible only of a god born of his people.

This consciousness that Wotan evokes is not only a relative and mutable experiential condition within the individual psyche, it is a constantly shifting historical phenomenon.

The dictionary tells us that an archetype is an original model or type after which other similar things are patterned; a prototype. If we take this further, we understand that it, also, deals with unknown forces that shape our lives, the built-in patterns of behavior through which a race of people expresses its individual and collective consciousness. As such, the Wotan archetype opens the pre-existent channels along which the genetic life force of a race flows. Wotan further serves as a touchstone against which all incoming ideas are tried and tested.

The world as collective consciousness and the

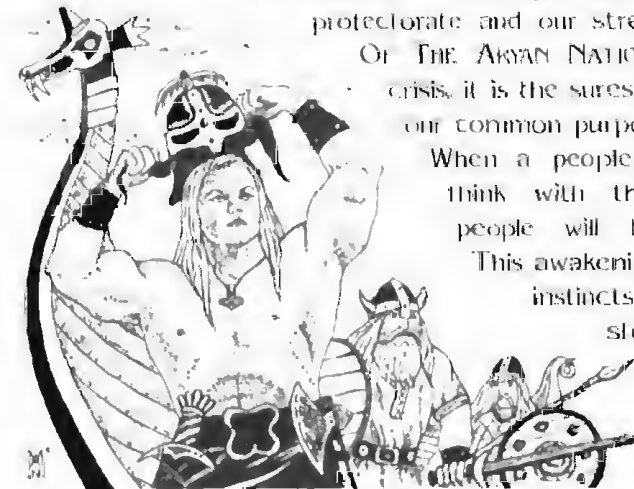
world of the collective unconsciousness intersect at the point where an individual identifies with an archetype, whether directly or via projection. To a greater or lesser degree all Aryans today retain an element of Wotan consciousness. There is no Richter Scale for measuring the intensity of this phenomenon. For some it may remain dormant, but as sure as genetic memory is stamped on every cell of our body, the gods and mythos of our folk are alive and well. Those who in their lifetime have undergone a direct encounter with Wotan consciousness are powerfully affected by it. And frequently their lives and sense of identity are transformed as a result. Nowhere since Viking times has the direct, singular effect of Wotan consciousness been more evident than in the folkish unity of Germany early in the twentieth century.

Today we are living in what the ancient Greeks called the "Kairos" – the right time – for a metamorphosis of the gods, that is, the fundamental principles and symbols, a calling of the blood. This peculiarity of our time, which is not always our conscious choosing, is the expression of the unconscious self within us, who is changing, yet anchored always to the gods of our folk.

As long as the Aryan people live, the Wotan Spirit is immortal. This spirit alone remains our protectorate and our strength. THE WILL OF THE ARYAN NATION. In times of crisis, it is the surest means to unify our common purpose and destiny.

When a people can no longer think with their blood, that people will become extinct.

This awakening of our natural instincts is the very first step for our racial survival and the upward path of Wotan Consciousness.



NOTE: 'CE' DESIGNATION MEANS 'COMMON ERA,' SOMETIMES REFERRED TO AS 'AD.'
'BCE' DESIGNATION MEANS 'BEFORE COMMON ERA,' SOMETIMES REFERRED TO AS 'BC.'



GOD - WOTAN - ARYAN MAN

As the eye to the sun, so does man correspond to God. Since our conscious mind does not comprehend the "absolute," it is ludicrous to speak of such things in a patronizing or depreciatory manner. The divine knowledge of God never relates to particular things, because it is conversant with the highest, and therefore cannot be explained, save when it is extended to some truth less than God. Only then is God capable of being described, but this general knowledge is ineffable. Principalities and powers are always with us; we have no need to create them. It is merely incumbent upon us to choose the high one who best represents our folk, so that his service shall be our safeguard against being mastered by the "other," whom we have not chosen. We do not create God, we chose him in a comprehensible form to fit our personal needs and understanding. The evolved and perfected folk archetype known as Wotan, the Allfather of the Aryan race, has long been revered as the high god of our ancient ancestors. Wotan is not necessarily identical with the image we project of him in time and space. The archetype runs deep within our genetic memory and goes on working as before, like an unknown quantity in the depths of our psyche. The primordial names may change through history, but the characteristic essence remains consistent through today's existing Wotan archetype. It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether God and the unconscious are two different entities. Both are borderline concepts for transcendental contents. Empirically it can be established with a sufficient degree of probability that there is, in the unconscious, an archetype of wholeness which manifests itself spontaneously with a tendency independent of the conscious will.

Wotan personifies the innermost divine essence of Aryan man. It should be understood that Wotan is not the all-knowing, incomprehensible God absolute. Everything that we have come to know about Wotan reveals that he, likewise, is personally pursuing an upward path towards the understanding of life's great universal mysteries and perfection, sharing many of our own human



characteristics. This again is the essential function of the sky-god archetype. It is of vital importance that there always exists an interplay of the human nature in the divine Gods and a divine nature that exists in the human makeup of man. Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion, where all the emphasis is on the outward figure, the archetype is identical with externalized ideas, but remains unconscious as a psychic factor. The God Wotan is supreme among the Aryan gods and man, all-powerful in his own



right, the Lord of Life and Death. A people gets the gods they deserve. Gods and men are both children of earth and fashioned, as it were, in the same mold, but between them lies an immeasurable difference of power. The Gods' power is manifest everywhere. Yet, Aryan man still resembles them in his essential being, though severed by an absolute difference of nature. Nonetheless, at times we can realize astonishing possibilities of mind and body.

The lesser gods of the Wotan pantheon represent for the most part nature and the planetary forces, and the drama of man writ large. The soul of man is conceived as a center of energies which requires appropriate fields of expression. These expressions are mirrored back to us through our folk gods. It was Voltaire who stated that if it were true that God did not exist, that it would then be necessary for man to invent one. It is often within the ego of man to rebel against the god concept, to his own great loss. No one is ever expected to comprehend the absolute God of the Universe, but we are very capable of understanding and benefitting by our ethnic folk gods of the "mundus archetypus," (archetypal world). The archetype is the unconscious precondition of every distinct race; its life, when revealed, also reveals the hidden, unconscious ground-life of every individual and folk characteristic. Nietzsche thought himself quite conscious and responsible when he smashed the concept of God. Having done so, he was then haunted with a peculiar need to back himself up with a revived God of the Thracians, Zarathustra, a sort of alter-ego, with whom he often identifies himself in his great tragedy "Thus Spake Zarathustra." Nietzsche was of too positive a nature to tolerate the urban neurosis of atheism. In perfect truth, Nietzsche was no atheist, but his god was dead. Nietzsche was later to die, a man lonely, embittered and estranged.

Far from being a negation, the Wotan pantheon, reaching toward the god-head, is actually the strongest and most effective "position" the psyche can reach. It is Aryan man's freedom to decide whether "God" shall be a spirit or a natural phenomenon, a beneficent or destructive force. We cannot escape the law which determines our existence, and the rhythmic sequence of the many lives of our Aryan ancestors presents to each of us the

opportunity to fulfill our racial and personal destiny. The memory of our total life-span is hardly more than a recollection of the main highlights. It may be likened to a cinematograph film which has been badly cut. Scenes flash brightly on the screen, only to be followed by flickering blurs and patches of blackness, and the blanks are more numerous than the clear pictures. The universe, our gods and our race are living, and the mind has the capacity to evoke strange powers and high spiritual awareness in this life experience. This requires focused concentration and some gnostic awareness. But all responses are in accordance with life law and our efforts, and it is what we are, rather than what we ask for, that determines our success. Various religions may claim that they are monotheistic, when in fact they are very much polytheistic. Religion in its deepest sense represents our efforts to realize the absolute. Yet, it would be very difficult to do so through a singular, monotheistic perspective, as the higher and more direct we ascend, the less we understand. A human knowledge so directed knows nothing at all.

All the most spiritual groundwork and fundamental ideas in Aryan history are rooted in the pre-Christian archetypes. This is particularly true of the Wotanist religion and the Aryan mythologies, but the central concepts of science, philosophy and ethics are no exception to this rule. In their present form they are variants of archetypal ideas created by consciously applying and adapting these ideas to reality. For it is the function of our folk consciousness, not only to recognize and assimilate our external world through the gateway of the senses, but to translate into visible reality the world and potential within us. The same transcendent life-force and Aryan vitalism that impelled and spirited our ancestors to heroic greatness maintains its fertile foundation in Wotanism today. The power of Wotan is a metaphysical polarity available to each and every one of our people through a process of spiritual and tribal introspection and development. Wotanism is an upward path for Aryan man, with a code of ethics worthy of our cultural heritage; it is a set of beliefs that encourages us to put forth our best efforts and a life philosophy through which we draw our great strength and roots as a people.



WOTAN CONSCIOUSNESS

"In reality, only a change in the attitude of the individual can bring about a renewal in the spirit of the nations."

C. G. JUNG

The mythological archetypes of a race derive from the deepest collective subconscious mind of its folk, and reveal themselves in ethnic symbols of philosophy, art, religion and heroic legends. The mythos serves as the traditional vehicle of man's profound metaphysical insights. C. G. Jung understood the race archetype as the well-spring from which an individual or a whole people found revitalization of both soul and will, and it became the cornerstone of his therapeutic work.

The Swiss psychologist and psychiatrist Dr. Carl Gustav Jung was born on July 26, 1875. Throughout his lengthy career Carl Jung's thinking has colored the world of modern psychology more than many of those of casual knowledge realize, and he has left behind an impressive legacy of written works in his field.

Prof. Jung recognized Wotan as the foremost deity who has long directed the subconscious mind of the Aryan race. In his essay on Wotan he states, "We must go back to the age of myths, which did not explain everything in terms of man in his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man's earliest intuitions personified these powers as gods and described them in the myths with great care and circumstantiality according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races, and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype, Wotan, as an autonomous psychic factor. Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man."



C. G. JUNG

Jung and his followers have demonstrated irrefutably that the logic, the heroes and the deeds of myth survive into modern times. The resurgence of the ancient Aryan practice of Wotanism had its first major reawakening from Christian oppression in the late 1800's, formulating in a wide variety of Wotanist-Ariosophic

societies, guilds, religions and Wotanist kindreds throughout Europe. A similar renaissance of Ariosophy began to formulate within the United States in the late 1960's, and has continued to gain widespread momentum again as we approach a new century.

Prof. Jung predicted that the Aryan race would soon enter a resurgent age of Wotan, who would rise within the folk conscious mind of his people, like a dormant volcano to new activity. This is not so much an unnatural phenomenon, quite the opposite. "Wotan," as Jung expressed, "is the Teutonic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Aryans."

Mythology shows itself to be as amiable as life itself to the obsessions and requirements of the individual, the race, the age. Myth is a plenum of archaic revelation within and around every atom of existence. It is thus only natural that Wotanism should witness the tribal rebirth in these perilous times for the White race. The ruling archetype always functions best in times of great crisis. In the Wotan essay Jung stated plainly that, "The god of the Aryans is Wotan and not the Christian god." The alien doctrines of Christianity were forced upon pagan Europe by point of sword with strong political posturing. Had Christianity not incorporated much of the old, Aryan, pagan traditions it could scarce have lasted into these present times. Without exception the most singular deleterious convulsion to infect the natural instincts of Aryan man has been the antinature, universalist doctrine of Christianity.

Prof. Jung approached world religions much like a scientist with a scholarly fascination of his field. He revealed in a statement which summarizes all his labors, namely that, "man is needed to illuminate the obscurity of the creator." His desire was to project the light of consciousness into the bottomless sea of the unconscious, which is to say, into god himself. Jung believed strongly that it was impossible for Wotanism to ever leave the psyche of the White race, but that it would always retain its original vitality and autonomy.

Carl Gustav Jung passed away silently in his bed in June of 1961, having lived a full, content and productive life. At the

Twilight of his long career Prof. Jung came to the conclusion that if Aryan man is to survive as a species, it will not be through a political act or a social act, but a spiritual one in which the White race rediscovers its myth and legend. In this way, and only in this way, will Aryan man preserve the roots, essence and strength of his civilization.



*No coward soul is mine,
No trembler in the world's
storm-troubled sphere:
I see Valhalla's glories shine
and strength shines equal,
arming me from fear.
Wotan within my breast,
Allfather,
ever-present Deity!
Life - that in me has rest,
As I - undying life - have
power in Thee!*

Adapted from
"NO COWARD SOUL IS MINE"
by E. Brontë



HORNED GODS

It was no accident that the Horned Gods of the early Aryan pagan religions of Europe would later become vilified under the alien religious domination of Christianity. It has always been the nature of rival ideologies to demonize and destroy their opposition, and the storm to power by Christianity was certainly no exception.

In the ancient religions and arcane mysteries horns on the human head were always symbolic of divinity and high wisdom. The horned human image was, also, representative of virility and fertility. It was most common and natural to find such characterizations on many of the early deities. Only after the rise and imposition of Christianity with vigilant campaigns of death and torture did the nature-based pagan religions subsequently withdraw from the world stage of history. In so doing, the great esoteric wisdom and horned gods of ancient days were concealed from the vulgar. This hidden knowledge was later to become defined as "occult," which simply means "hidden." Occultism is, therefore, the study of the hidden, dissolving the diabolical implications of the term.

Through anthropological research one can trace the line of horned god prototypes back to Paleolithic times. The earliest known representation of such a figure is found painted on the interior walls of the Caverne des Trois Frères in Ariège, France and dates to the late Paleolithic period. Among an assemblage of animals, a figure of a man is clothed in the skin of a stag and wearing on his head the antlers of a stag. It seems evident from the relative position of all the figures that the man is dominant and that he is in the act of performing a ceremony.

Though the stag-man is the most important of the horned figures of this early period, there are many smaller drawings of masked and horned men on objects of bone and antler. The art of the Paleolithic period came to a sudden and complete end before the Neolithic era; it was utterly wiped out in Europe. The Neolithic Aryans have left few artistic remains; the surviving figures are predominantly female depictions.



As long as a people live, their gods are immortal. The gods and goddesses of our folk help us to navigate that great mystery of life which manifests from the One. No true pagan has ever been gnawed by doubt about the divine nature; only those who betray the God within and sacrifice their soul to an eternal alien, and thereby the eternal unknown

It is into the Bronze Age when the horned figure flourished again among the Indo-European (Aryan) tribes of Egypt, Mesopotamia and India. Horned gods were quite common in Mesopotamia, as in Babylon and Assyria. The copper head found in the gold tombs of Ur is believed to be earlier than the first Egyptian dynasty, displaying an advanced stage of metal-working.

When Alexander the Great raised himself above the kings of the earth and declared himself a "god," he wore a horned head piece as a symbol of his divinity. Polytheism appears to have arisen among the Aryan cultures, East and West, with the amalgamation of tribes, each with its own gods. The horned deities were prevalent throughout Greece and Rome.



*Caverne des Trois Frères
Ariège, France*

The greatest horned god of pagan Gaul was known as Cernunnos. Images of this archetype date back as far as 20,000 years ago. The English parlance was "Herne" (i.e. Wotan), or more colloquially, "Old Hornie." In Northern Europe the ancient equivalent "Neck" or "Nick" was used, meaning "spirit." He had such a hold on the affections of the people that the Christian church was forced to accept him. And he was canonized as St. Nicholas, who in Cornwall still retains his horns. Few are aware today that Santa Claus has traditional and symbolic roots to Wotan.

Over the ages the names of deities change, but the essence more often remains the same. In addition to Cernunnos, the ancient Celtic god "Belenus" (Bel) was the most widely worshiped in all of Gaul and is still celebrated in the traditional festival of Beltane. Classical writers associate him with Apollo.

The early Greeks inherited from Mesopotamia a nature-personified god, "Ouranos," which means sky. Ouranos was later usurped as sky-god by his son "Kronos," later to be replaced by "Zeus." The Celtic god "Lugus" was characterized as the "shining one." Caesar identified him with the Roman god "Mercury," who was often compared to Wotan. The ancient deity of the Teutonic

tribes was the sky-father "Tyr" (Tiw, Tew, Teu), later to be replaced by Wotan.

Of all the Aryan gods who have come and gone, Wotan remains consistent. Although subtle at times, Wotan is always ready to reemerge from the collective psyche of the Aryan folk. He is a god of many facets, which has no doubt helped him to endure through the ever-changing times. As the horned god, Herne the Hunter, the wearing of the staghorns is symbolic of the Ur-force, the primal power of the forest, as characterized by the Uruz rune. Wotan as Herne shares other similar characteristics with Cernunnos, as Lord of the Forest and the Animals. Wotan is, also, the spirit behind the leaf-faced "Green Man," who is widely represented in the fine arts and architecture of European culture.

Herne was known to be the mystic guide of Robin Hood. Also, we have the connection of Wotan, personified as Merlin, who was mystical seer to King Arthur.

It is interesting to note at this point what is known as the "12 + 1" aspect of the ancient Aryan mysteries. Even Christianity used this gnostic numerology with the concept of Jesus and his 12 disciples. "Twelve plus one" personifies the sun and the twelve signs of the zodiac. Always there are either 12 prophets, 12 patriarchs or 12 disciples: King Arthur and the 12 Knights of the Round Table, Robin Hood and his 12 Merry Men, Charlemagne and his 12 Peers of the Supreme Council, Wotan and the 12 High Gods, Zeus and the 12 Great Gods of Olympus. The number 13 has profound gnostic significance. To give more examples, Romulus, who was both King and incarnate god to the Romans, went about surrounded by his 12 Lictors. And the Danish hero, Hroth, was always accompanied by his 12 Berserks.

It is through an understanding of world history that Aryan man sees himself and by the comprehension of the mysteries that he knows himself. Wotanism is the incarnation of the indestructible collective soul of the Aryan race.

Since the first horned god was scrawled on the wall of a cave in pre-historic times, the blood essence of our ancestors has continued through the chain of the generations which bind us in a great linkage of destiny, beat and time.



THE WOTANIST WARRIOR



*Hate for hate and ruth for ruth,
Eye for eye and tooth for tooth,
Scorn for scorn and smile for smile,
Love for love and guile for guile,
War for war and woe for woe,
Blood for blood and blow for blow.*

RAGNAR REDBEARD

Great nations are synonymous with the creativeness of their heroic myths. Every distinct culture begins with a mighty theme that rises out of the pre-urban countryside and is carried through the cities of art, intellect and literature. Only in heroic warrior times do we reach a monasticism of great style, and the highest symbol for the complete victory of space over time; it is the warrior become ascetic, not the born dreamer and weakling who belongs by nature to the folk mythos and heroic legend, nor again the scholar, who works at a moral system in the study.

Genetics is the essential ingredient in the upward development of a species. However, nature often demonstrates that genetics itself provides no guarantee for survival. Along with intelligence the highly developed race must, also, retain and cultivate the primal will to survive, not just as individuals, but as a distinct species and culture.

All life is the will to power. Organic life is one ceaseless round of love and war. Sexualism and slaughter go hand-in-hand. Life is an ongoing struggle and peace only an accident, a temporary luxury paid for in toll at the cost of many lives.

Might will decide all things in the future as it has in the past. In life a race grows or it dies out; there is no third possibility. As cruel as this reality may seem, this is the hard rule of nature and our universe. The existence of an entire people hinges on the raw essence of collective will and biological determinance. All world historical events are the expression of a race's instinct to self-preservation.



Alexander the Great

Teutonic Berserker

General Patton



World history is the picture of the living world into which Aryan man sees himself woven by birth, ancestry and progeny, and which he strives to comprehend from out of his world feeling.

Throughout all recorded history the Aryan race has displayed the most remarkable study in the art of war, producing the greatest of conquerors, leaders, mechanized armies and warriors. Parallel to this, he has created the greatest of civilizations and has developed the fine arts, science and technology to the furthest reaches.

Like no other time before in history, Aryan man must now face the very real possibility of total race extinction. A people seldom perish by wars won or lost, but more often by the loss of that vital force of resistance which is contained only in the ancestral bloodline.

Every second of every day the future for our children dwindles before our eyes in the stepped-up, relentless onslaught of forced integration, immigration and miscegenation. Whether we like it or not, we are living under the dictates of a tyrannical, anti-White, "One World Government" whose interests are in complete opposition to the welfare of our kind.

In our own abstract attempt to resist the iron logic of nature we become entangled in a fight against the principles to which alone we owe our very existence as human beings. As long as the hereditary qualities of the White race remain, the strength and the audacity of our forefathers can be resurrected in today's times through our own force of collective will.

The happiest and most productive folk consist of a well-integrated whole of intellectual, spiritual, ethical and organic activities. To equip ourselves today with the indispensable necessities for the survival, expansion and advancement of our race and culture we must first restore the roots and foundation of our indigenous folk mythos, traditions and nature-based beliefs, as this is what shapes the essence of our folk.

Secondly, to continue waging bloody war against our own people, as suffered in the past, is nothing short of masochistic suicide in this day and age. Today's Aryan warrior must work incessantly in the effort to recharge the vitalism and natural-driven instincts of our ancestors. The distinguished military general, Karl Von Clausewitz, stated in his writings, "A people must never value

anything higher than the dignity and freedom of its existence; that it must defend these with the last drop of its blood; that it has no duty more sacred and can obey no law that is higher; that the shame of a cowardly submission can never be wiped out; that the poison of submission in the bloodstream of a people will be transmitted to its children, and paralyze and undermine the strength of the later generations; that honor can be lost only once; that under most circumstances, a people is unconquerable if it fights a spirited struggle for its liberty; that a bloody and honorable fight assures the rebirth of the people, even if freedom were lost; and that such a struggle is the seed of life from which a new tree inevitably will blossom."

Every creature pursues its life with an aim, even if it is unknown to it. The Aryan soul, also, has a destiny, that is to arrive at a pure knowledge of itself and a comprehensive understanding of the universal mysteries, represented collectively in the cultural archetypes of our ethnic mythos found in Wotanism.

In modern times, as in millennia past, the practice of Wotanism enjoys a feeling of strength and security and a confidence of ancestral roots, begotten through its conviction to truth, heritage and nature's laws. The greater the comprehension of the significance that Wotanism provides to our understanding of Aryan unity, the greater will be the influence it is capable of exerting in today's times. From this vantage ground of the practicing Wotanist a new concept of life based on racially-conditioned and socially-conscious thought is obtained.

Hail ye brave warriors, if you live and conquer for Wotan! This life can be fruitful and victory is glorious, yet the survival of our folk is worth more. Fearless are those who follow Wotan, but greater still are those who earn their place in Valhalla.

*Such are they whom Wotan chooses for himself,
The Einherjar; he gathers from the broad reaches of the Aryan tribes,
Warriors from among the bravest of the brave,
to guard our folk faithfully, weapons in hand,
ready for battle.*



RESURGENCE of WOTAN

When the standards of Wotanism became corrupted by Christianity at the close of the Viking Age it was the end of a vigorous, independent and heroic era throughout Northern Europe. Ultimately, the pagans fought a gallant, though losing fight, against a remorseless and unscrupulous alien doctrine. Over centuries of fighting previous Roman campaigns the time had arrived when the Christian policy of obtaining influence over the rulers and lawgivers was no longer avoidable. Christian churches hounded on the administrators of the law to condemn the non-Christian practitioners of the old faith. Priests of the papacy gloated over the many non-Christians whom they had consigned to the flames and most gruesome of tortures. Like others, the former culture-producing and nature-based path of Wotanism and Ariosophy in general was forced underground. The band of truly enlightened ones separated themselves from the profane. Preserving the most important of their secrets, they inconspicuously stepped back from the ignorance of the world stage. There was a contrived and specific aim by the world controllers of the time to force their anti-heroic, anti-nature, suicidal doctrine into the collective mind of the White, Northern European world. For this transition to be successful it was necessary to incorporate many of the pre-existing pagan customs into Christianity itself. The Christian conversion made little difference to the relative position of the two religions. Therefore, though the rulers professed Christianity, the great masses of the Aryan folk followed the old gods. Even in the highest offices of the church the priests often served the heathen deities, as well as the Christian god, and practiced the folkish customs of our ancestral beliefs. The terms "pagan" and "heathen" were grossly distorted by the church to demean and vilify non-Christians. In truth and reality, "pagan" simply means "country dweller." And "heathen" is somewhat similar in its essence to describe the rural folk who lived in the outreaches or heath. "Barbarians" was another word often misused to degrade, as "uncivilized," but merely meant "those who lived beyond the borders of the Roman Empire."



Unlike Christianity, it was not the nature of Wotanists to impose their beliefs and customs on others. The archetypical Wotan, although consistent, remained mystical and enigmatic for more than a thousand years. There are historical periods when the spectre of Wotan would surface in the guise of other mythological forms. This was symbolic in the arcane personages of Merlin, instructing the great mysteries to King Arthur, or Herne the Hunter, as gnostic guide of Robin Hood.



The close of the 19th century saw a tremendous resurgence of Celtic, Druid and Teutonic secret societies throughout Europe. An enthusiastic, rekindled interest in Wotanism was taking hold in a big way in Germany and further accelerated in the early decades of the 20th century. Great efforts were being made to revive new high temples of Aryan wisdom and to preserve the gnostic knowledge of Ariosophy. This hidden elect class of Teutonic Wotanist priesthood was known as the "Armanenschaft." Grand scale plans began to develop in this direction, including the acquisition of the Wewelsburg Castle in 1934. This was intended to become a Teutonic Armanenschaft stronghold around which a city was in the planning for development.

Earlier in Austria in 1907 Jörg Lanz Von Liebenfels, an Armanenist of popular acclaim, with the aid of his Viennese friends purchased Burg Werfenstein Castle to establish a "New Order Templi." The aims of these orders were explicit - to harmonize science, art, ethics and folk mythos into a religion devoted to the preservation and upgrading of the Aryan race.

Wotanism played a major role in most all of the Teutonic orders, groups, guilds and societies. At the close of WWII many of the ambitious Armanenschaft projects were forced to be abandoned. Two decades later Wotanism again began to surface in newly formed societies and kindreds, not only in Europe, but in America, also. A renewed interest in the study of Runes, Aryan mythos and Asatru (a path which means "faith in the Wotanist gods of the Aesi") began to develop and take root. The word "Aryan" itself, which best depicts the White race and used quite commonly through all centuries past, was and is now denied our folk and stricken from all the current versions of dictionaries and history books.

The increasing escalation today of universalism, multiculturalism, political correctness, materialism and pure, anti-White bigotry have all been selectively and maliciously created to destroy the Aryan imperative. There is an old German proverb: "Upon the plains of hesitation lie the blackened bones of countless millions who, at the dawn of victory, sat down to rest... and resting, they died." No longer must the traitorous and alien-controlled governments determine the fates of our people and deny our

freedoms. In their place must rule wise, upright, chivalrous and true leaders of our folk. True freedom is where one can live as pleases a brave heart, where one can live according to the customs and laws of our forefathers, where we are made happy by that which made our most distant ancestors happy. In the entire life history of a people its holiest moment is when it awakens from its powerlessness... a people who, with joy and love grasps the eternity of its nationhood, can at all times celebrate its festival of rebirth and its day of resurrection. Why have our true nature-based, folk religions been denied us? It is those who deny us that freedom who want to control us, and they (church and state) have controlled us systematically for the past 2,000 years. The marvel of all history is the patience with which men and women submit to burdens unnecessarily laid upon them by malicious governments and oppressive religions. It will take more than politics and wishful thinking to secure the future of our race.

Our greatest strength remains rooted in our collective folk consciousness and our own self-awareness within that consciousness. The struggle for existence causes the will to make itself manifest. It is this all transcending will, wisdom and spirit of our race which remains ever constant in the sacred arcane mysteries and mythos of our folk. Through the pantheon of cultural archetypes, contained within the priceless heritage of our indigenous, spiritual practice and customs, we rediscover the true essence of our being, the path to higher being and the patterns for heroic valor, determination and unity.

This unconquerable folk spirit of Wotanism explains why our pagan forebears fought to the bitter end, unflinching in the face of death and torment, rather than succumb to the alien religious doctrines and political toxins of lies and oppression.

The 21st century will witness a dramatic resurgence of the Wotan spirit. The timeless, gnostic systems contained in Wotanism meet the need for expressing and formulating the wordless occurrences going on within ourselves better than any existing forms today. Through this primordial path of Wotan will develop a new revolution of thought, a Creed of Iron and a brighter future for Aryan man. Hail Wotan! Victory or Valhalla!





14 CODES of the ARYAN ETHIC

❧ 1 ❧

*Honor no gods but those of your own Folk,
As alien gods destroy you.*

❧ 2 ❧

*Nature's laws evidence the divine plan,
As the natural world is the work of All-Father.*

❧ 3 ❧

*Act nobly and courageously,
always carefully considering the consequences,
As the effects of your deeds live on
after you pass from Midgard.*

❧ 4 ❧

*Live within the reality of this life; fear not your fate;
As fear is for fools and cowards;
a valorous man boldly faces what the Norns decree.*

❧ 5 ❧

*Love, protect, reproduce and advance your Folk.
As natural instinct prohibits miscegenation and self-destruction.*

❧ 6 ❧

*Be honest, be disciplined, be productive and loyal to friends,
As the Aryan spirit strives for excellence in all things.*

❧ 7 ❧

*Treasure your history, heritage and racial identity,
As your ancestors have entrusted,
it falls with you, it will rise with you.*

❧ 8 ❧

*Honor the memory of your kith and kin, especially those
who have given their lives or freedom for the Folk,
As your race lives on through your blood and your will.*

❧ 9 ❧

*Respect the wisdom of your elders,
As every moment of your lives
links the infinite past with the infinite future.*

❧ 10 ❧

*Honor your mate, provide for your children
and carry no quarrel with family to bedtime,
As family is your purpose and fulfillment.*

❧ 11 ❧

*May your word to a kinsman be a bond of steel,
As your troth is your dignity and strength of character.*

❧ 12 ❧

*Be cunning as the fox with enemies and Skraelings,
As their goal is your extinction.*

❧ 13 ❧

*Secure, defend and cherish your homeland,
As Nature's Territorial Imperative demands.*

❧ 14 ❧

*Live in harmony with Nature and the Folk
and compromise not with evil,
As racial survival is your perpetual struggle.*



ARMANENSCHAFT

Ancient chronicles tell us that Alexander the Great himself marked out the city boundaries of Alexandria in the year 332 BCE. Within a century Alexandria burgeoned into the greatest Greek city of its time. Among the striking architecture and wide avenues lined with statues of the Aryan Greek Gods Alexandria soon became home to one of the Seven Wonders of the World, Pharos, a gargantuan 400 foot lighthouse, like no other of our time. Above all else, however, Alexandria was most famous as a nerve center of knowledge and science, and it housed one of the most magnificent and important libraries in recorded history. This famed library of over a half million ancient scrolls, in addition contained priceless scriptures of gnostic Ariosophy dating back, it was claimed, to Atlantian times. Scholars and priests from all over the world were said to have come to Alexandria to study the old papyri of the ancients. The library was deliberately destroyed by fire in 47 BCE, a tremendous loss to the western world.

The ancient Aryan knowledge that has survived the ravages of time has long been coveted by a variety of secret societies, gnostic orders and religious sects in both the East and the West. Some of this arcane knowledge became woven into Teutonic and Celtic mythology, sagas, eddas, runes and mystic symbolism. The essence of Teutonic, gnostic wisdom and Aryan consciousness over millennia has gravitated around the central archetypical god of the folk, Wotan. Symbolically Wotan represents the eternal mirrored image of the primal spiritual powers of Aryan man. Since the misty dawn of prehistory, a constellation of archetypical gods have come and gone, but the Allfather warrior figure of Wotan has remained consistent, bringing strength and folkish unity to the Aryan tribes.

During the middle ages a group known as the Knights Templar was regarded as somewhat of an armed guard of Ariosophy until their suppression in 1308 by the Christian church. "Ariosophy" is a term used to describe the spiritual wisdom of the Aryan race. At the turn of the century many ariosophic groups came into great popularity throughout Europe in the effort to



As long as the
Aryan people live,
the Wotan Spirit is immortal.

M.N.



better understand the ancient Teutonic, gnostic wisdom and ritual practice. There were, also, great efforts made to revive new high temples of learning, a scholarly and esoteric priesthood of sorts, called the "Armanenschaft."

To the outside world, Teutonic folklore and mythology was further enhanced by the contemporary influences of the composer Richard Wagner and philosopher Friedrich Nietzsche. Both Wagner and Nietzsche functioned as virtual magi of their age, casting new light on the long-suppressed Aryan consciousness and its glorious past.

As the 20th century began to unfold, the undisputed "high priest" of Wotanism and Ariosophy was a man by the name of Guido von List. Aside from the particulars of von List's life, literary works and ideology, he is best known for his mastery of the runes and profound grasp of Wotanism.

Second most to List was his good friend and fellow Teutonic scholar, Jörg Lanz von Liebenfels, a bright and enthusiastic adept of Teutonic Ariosophy. Lanz was, also, the founder of the gnostic and folkish publication "Ostara," which gained much acclaim among a wide circle of like-minded enthusiasts.

Names such as Karl Maria Willigut, Rudolf von Sebottendorf, Theodor Fritsch, Dietrich Eckhart, among others, played key roles in laying new foundations towards a new Armanenschaft. Teutonic groups, like the Thule Society founded by Eckhart, contributed growing support and following in distinguished folk-conscious circles.

What surviving myths and legends of Northern Europe that remain are not superstition or primitive imagery, but a profound exposition on the path of higher Aryan evolution. The archetypical pantheon of Wotanist gods, symbolism, runes and allegories are specific tools for profound wisdom and understanding, systematically developed by our Forefathers of the last Golden Age.

A clear soul and a consciousness of an always active, spiritual-willed essence signifies true personality. This is and remains the deepest experience of the Aryan race, and no false shame must hinder the treatment of this question, without which

ultimately, nothing can be traced back to its foundation.

In the mythos of the Volk (Folk) soul and honor lies a new binding and shaping, a mystical synthesis; to serve it is the duty of our folk. A whole generation must develop the will and instinctive determination necessary to usher in the new age of Aryan man. The powers of our soul and our blood are our destiny!

The aim of the Armanenschaft has always been to preserve the folk society, ancient knowledge, indigenous religion and customs of the Aryan race, vitally inter-connected with the history and mythos of its people. Foremost, the myth is the scaffolding, the superstructure upon which a race develops.

To awaken the Wotan consciousness to life means to recognize its essential value, and under this dominance to allot to other values their organic position in nature and state, in art and religion. The task of the new century ahead is to create a higher evolution of Aryan folk awareness through Wotanism.

Our present era of racial and spiritual chaos is the product of centuries. Our duty today is to see ourselves with the utmost clarity and acknowledge our own highest values and the ideals which sustain our survival as a species. A race dies when its ideals die. Wotanism is the first important step in restructuring the vital elements necessary for our people and our future. To accomplish this we must think with our blood, as is nature's decree. Without such a foundation, the Armanenschaft, like our race, will meet certain extinction.



Unless we are ready to enter the gateway into the subconscious parts of our natures, we never learn anything about ourselves. Any traveler of the Wotan path ought to know that his road will lead him away from the well-trodden ways of gregarious men and into the deep and unfrequented labyrinth of the mind, spirit and ancestral being.



RITES of SEJDR

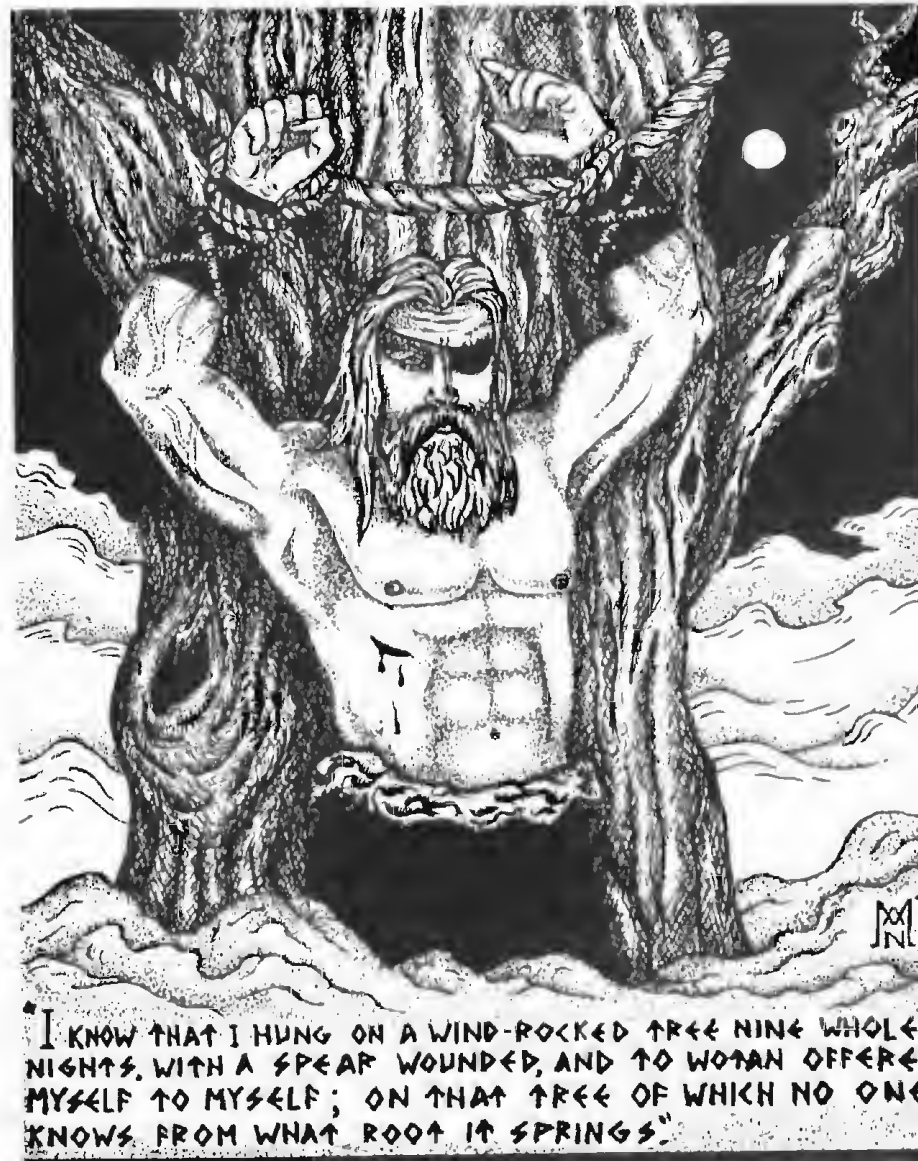
*Close your eyes and let the mind expand.
Let no fear of death or darkness arrest its course.
Allow the mind to merge with Mind.
Let it flow out upon the great curve of consciousness.
Let it soar on the wings of the great bird of duration,
Up to the very Circle of Eternity.*

HERMES

From the Greeks to the Teutonic and Celtic tribes of the North, the Aryan pagan religions have had deep roots in the practice of Seidr, many vestiges of which have survived the alien Christianization of the Western world. As Aryan man abandoned his nature-based, spiritual, pagan instincts, our physical environment has continued to digress into the technological and consumer wasteland it has become today. The shift from our folkish ways has corroded our racial soul and left us a people divided.

Through the ever-evolving mythologies and religions, Seidr has remained essentially the same. Capable of endless adaptation and variation, its core experience was easily assimilated into any number of spiritual paths. In early Europe the earth-centered pagan religion of the Neolithic period would later cross with the sky-centered mythologies and religions of the Indo-European tribes. Paramount and consistent among all the many ancient sky gods we find the Allfather archetype "Wotan." As the esteemed professor of psychology and psychiatry Carl Jung was to state in an essay, "The god of the Aryans is Wotan and not the Christian god." The enigmatic character of Wotan is one of the keymost shamanic figures in Aryan paganism.

In the Havamal and early sagas we find many references to Wotan's own personal seidr initiations. "Seidr," pronounced "say-ther," is founded on experience rather than dogma, and is not to be considered a formal religion of itself. A sejdmadr (male) or sejdkuna (female) is a religious specialist whose gift and whose duty



"I KNOW THAT I HUNG ON A WIND-ROCKED TREE NINE WHOLE NIGHTS, WITH A SPEAR WOUNDED, AND TO WOTAN OFFERED MYSELF TO MYSELF; ON THAT TREE OF WHICH NO ONE KNOWS FROM WHAT ROOT IT SPRINGS"

it is to serve their people and folk by mediating between the physical and spiritual worlds through an altered state of consciousness. Sometimes referred to as "the technique of ecstasy," seidr may well be the oldest spiritual practice of humankind.

In the Teutonic pantheon of Wotanism the working of seidr originated with the Vanir, being the oldest realm of the gods, and

was brought to the Aesir by the seidr goddess Freyja, who taught the practice to Wotan, having gained his great wisdom by sacrificing his eye in the Well of Mimir. Later he would master the arcane mystery of the runes through seidr by sacrificing himself for nine days and nights on the world tree Yggdrasill.

In the Aryan religion of Wotanism the world tree is of vital importance to the sejdmadr, for it is the symbol of the nine worlds and the road between the three-fold cosmos, which represents the center of all creation. Yggdrasill means "horse of Ygg," and Ygg is a synonym of Wotan. Thus, the world tree itself means "Wotan's horse." The characterized horse of Wotan in the Teutonic pantheon is the eight-legged steed, Sleipner. The eight legs are symbolic of four pall-bearers carrying a coffin, as Wotan often traverses to the realms of the dead. The world tree is very significant in Wotanism and seidr in that it represents the inner tree of man. The human spinal column is as the tree trunk of Yggdrasill. Like Yggdrasill, the root of the spine starts in the lower conscious realm of the body, travelling up to the crown of the head, reaching the vital energy of the higher consciousness. The spinal column serves as the axis mundi, or center of the universe in the body. As the sejdmadr in ecstasy travels up and down the cosmic world tree to communicate with the world of the gods and the dead, so we may encourage our own life energy to travel up and down the interior physical world tree, and thus attain the higher self within us.

Wotan has always been referred to as a god of ecstasy and inspiration. He could inspire warriors in battle to a state of berserk rage in which they feared nothing and felt no pain, so intense at times as to cause an out-of-body experience. These battle-hard warriors became well-known in the Viking age as the "berserkers," or "bear-shirts" from which they derived their name.

What is known as the "power animal," fylgja is an important aspect of seidr. Most popular of which are the boar, bear, wolf, raven, eagle, serpent or dragon, stag and the horse. To the seidr the connection and spirit of a particular power animal is often times necessary to reach beyond human limitations by assuming the essence of its vital force, and has been a long-practiced and effective custom in the martial arts as well.

The sejdmadr is an accomplished seer whose works are best conducted in the dark, or at least with the eyes covered in order to see clearly. Some kinds of shamanic seeing can be done with the eyes open, but usually that kind of perception is of less profound nature. In darkness the distractions of ordinary reality lessen their impingement on consciousness, making it possible for the sejdmadr to focus on the aspects of non-ordinary reality essential to his work. Drumming, rattling, singing and dancing are the most effective and commonly used tools to reach the desired altered state.

The sejdmadr journey is one of the most enlightening tasks to be undertaken, as it provides us the means to reach beyond the sensations of our usual senses. What seidr represents is the most widespread, ancient Aryan methodological system of mind-body experience and healing known to man.

In today's times we live in a world that is crumbling, a great metabolic decline of Western man, orchestrated by a universalist oligarchy which erodes every facet of our race, heritage and religion. The existing world controllers have drawn an inexorable hard line against blood and tradition. The accumulated experience of past Aryan civilization and cultures has systematically been expelled in a campaign of deliberate genocide through integration and miscegenation. Neither politics, current events, alien religions, territorial imperatives, escapism, militias or utopian dreaming can repair the soul of our people. Our hope, our strength, unity and destiny will never be assured until we begin to rebuild that collective, ethnic focus of mind and spirit found in the cohesive customs of our ancient roots.

The man makes history, the woman is history, but the right order of a people is forged by the creative force of an awakened folk-consciousness. The powers of the blood, our unbroken bodily forces, must resume their ancient lordship. Through this inspired awareness we can perceive our highest potential and reveal that greatness and courage which slumbers deep in the soul of our race.

(COMMON SPELLING VARIATIONS OF SEJDR : SEIDHR, SEITR, SEIDR, SEITH)



THE PRIESTHOOD of Wotanism

GODI — (or Gothi) a priest of Wotan, a conductor of ceremonies of Wotanist ritual, he undertakes and maintains all official work within the hof.

GYDIA — a priestess of Wotan, performing the same functions as a Godi.

GODAR — (or Gothar, plural of Godi) the priests of Wotan, same duties as Godi or Gydja, but have additional duties in conjunction with the administration of the geographical area, have the added responsibility for education.

ALLSHERIARGODI — a Godi of eminent rank.

SEIDMADR — a Wotanist seidr (shaman) or religious specialist, whose gift and whose duty it is to serve his people and folk by mediating between the physical and spiritual worlds through altered states of consciousness. Skilled in medicine, gnosticism, science, chemistry and herbalism.

SEIDKONA — the female equivalent of a sejdmadr.

EROLIAN — title of skilled runemaster.

ARMANEN — a teacher of the highest level of Aryan gnostic training.





THE RUNES

"Futhark" is the Norse equivalent of "Alphabet." Just as "Alphabet" is formed by the first two Greek letters, alpha and beta, so futhark is formed by the first six letters of Old Norse:

f u th a r k
F N T F R <

Throughout the ages weaving through Northern European history, the runes have held a deep fascination and mystical quality to both Teutonic and Celtic peoples alike. Serving as an alphabet, the runes evolved naturally over the course of time into four distinct alphabets: the Elder Futhark, the Younger Futhark, Anglo-Saxon Futhark & Armanen Futhark.

Dating back to about 300 BCE the Elder Futhark, as we have chosen to use here, is still the most popular and widely used. The actual origin of the Runes is lost in prehistory, possibly dating back to Hyperborean times. In the Wotanist pantheon the giant Mimir, as the possessor of the well of wisdom, is credited as the inventor and source of the Runes.

The runes support our quest for fulfillment. Helpful tools such as the runes, if used in the proper spirit, allow us to experience harmony and clarity in our daily lives.

Underlying the whole, outward runic concept we find a far deeper arcane aspect, formulating the universal mysteries. Each rune consists of three profound elements:

1) a sound (song), 2) a stave (shape), 3) a rune (hidden lore). Of this triad no rune can stand alone of itself. To master the runes one must learn to grasp these principles and use them effectively.

One of the important things we must focus on is to know our own inner essence, as individuals and as a folk. We, as the children of our noble ancestors and our archetypal gods, represent the collective consciousness of our race; we really have it all. What we have to do is strengthen and refine this ancient bond. We have to look within ourselves and the runic triad to understand the pathways which will open the doors to our genetic and nature-based instincts.

Each person is the center of his existence. The geometric runes are a symbolic chart to show us the flow of influences around us and guide us in our understanding. Once we understand them, we can then incorporate the best ways to use them.

The runic system in essence is much like a map of the cosmos and the human consciousness combined. It is a system of gnostic learning and a language of what has been learned. Runes quite often weave deep into the human emotions. In the first step, we find that each rune has characteristics and emotion suitable to that rune alone. It is helpful to learn exactly what rune fits with what emotion. Then, we need to learn the other aspects of each rune. To make a rune work, one must be able to feel it first. The effort invested will determine how fast one learns. However, it takes time and some people learn faster than others.

It is important to learn the runes thoroughly, names, definitive characteristics and emotions that they evoke. Runes create a balance within themselves and help us to discover our essence and true nature. The more we learn about the runes the more they become incorporated into our lives. There are many books available on the runes, and it is advantageous to study as many as possible. Some are good and some are not. In time it will become evident which books best illuminate the subject. One's frame of mind influences the way the runes work and act. Respect for each rune will provide a way to explore the unknown forces at work in our lives, thereby heightening self-awareness and the mystery of our existence.

Wotan hung on the World Tree Yggdrasill for nine days and nine nights, sacrificing himself to himself to learn the mystery of the runes. May they guide you, also.

*To whomso they may avail,
unbewildered, unspoilt,
They are wholesome to have;
Thrive thou with these then,
When thou hast learnt their lore,
'Til the Gods end thy life-days.*

VOLSUNGA SAGA





FEHU - wealth

(f) Fire, generation, fire-borer, livestock, property, to grow, to wander, to destroy, to shred.

■ Green tourmaline.

❖ The first of the runes, it literally means cattle and takes its shape from their horns. It stands for material wealth, fertility and tamed earthly energy that can be controlled by the human will. Fehu is the essence of mobile power and strength, but a potential source of disruption, as well. It is related to the Vanir deities Njord, Frey and Freyja. This is a rune of duty, of good for good, of true worship and of health.



UROZ - primal strength

(u) The primordial, eternity, primal fire, primal light, primal bull aurochs, the afterlife.

■ Tiger's eye. ❖ This is the rune of the aurochs, a magnificent wild bovine of ancient Europe.

Interpretively it is the horns of the auroch or falling drizzle. It represents untamed earthly energy, primal shaping forces that cannot be controlled by human will. The U rune is the mother of manifestation. Uruz is the forming force, not the form itself. It defines the origin and destiny of all things. As a rune of vital strength and virility, a life force of the masculine polarity, Uruz teaches patience, endurance, courage and the application of aggression at the right time under the right circumstances. Uruz is used to enhance independence and leadership abilities and to aid in the growth of "wisdom."



THURISAZ - defense

(th) Thunder, thunderbolt, lightning flash, thorn.

■ Bloodstone. ❖ This stands for both a thorn and the god Thor. A powerful defensive rune, it employs the destructive force that is sometimes necessary in

battling enemies and chaos, although it can sometimes cause chaos. A rune of lightning and thunder, of life and polarity, Thurisaz governs regeneration and fertilization.



ANSUZ - gods

(a) Reception-transformation-expression, inspiration, death-mysteries.

■ Lapis lazuli.

❖ Derived from the Aesir, associated with "the mouth of god," specifically Wotan's, this rune stands for wisdom and divine inspiration. Consciousness, intelligence, poetry, magic, ecstasy and order are, also, ruled by Ansuz. It is the wisdom of ancestral memory and that "small voice within." Ansuz is instrumental in the creation of mankind. It is a rune which works magnetic and/or hypnotic speech.



RAIDO - motion

(r) Right action and order, religion, ritual, rhythm.

■ Jacinth.

❖ The rune of the natural order, of the cycles of days, seasons and years, it is the right way, the path of the sun and the journeys of people and the migration of animals. Raido governs the rhythms of music and dance. It is a rune of rebels and giving rein, also, relative to Thor and Folk-soul. This rune has been interpreted variously as "wagon," "chariot" and "riding." Raido is a rune of spiritual development.



KENAZ - illumination

(k) Kinship, learning, teaching.

■ Flint.

❖ The rune of the torch and controlled fire or energy, this is the fire of regeneration through death or sacrifice. It represents the hearth and creation, as well as cremation. Kenaz is associated with knowledge, teaching and doing. Connected to inner guidance, it is the rune of human passion, lust and sexual love, also, a rune of the artist and craftsman.



GEBO - gift

(g) The high gods, gifts, generosity, hospitality.

■ Emerald and Jade.

❖ Exchanging gifts binds people together; it binds a leader to his followers and seals alliances between clans. This was the idea behind sacrifices or gifts to the gods, which should bring favors in return. Gebo brings friendship, loyalty and hospitality, a rune often used in "love magic."



WONJO - joy

(w) Joy, harmony, respect, honor, pride and fellowship.

■ Topaz and rose quartz.

❖ It stands for personal wholeness and perfection. Wunjo battles against discouragement and sadness to bring cheerfulness and courage in both the individual and the group. Clan-centric and binding of kin, this is a rune of emotional healing and self-confidence, the will to win.



HAGALAZ -constraint

(h) The right moment, keep and save.

■ Crystal.

❖ Named after hail, this rune is seen to be the framework or seed pattern of the universe. The guide to evolution. It is the unity of fire and ice, which were seen in the old mythologies as the two primal elements. It is a rune of harmony and completeness. The rune of hope, renewal and lusty youth, Hagalaz is the complete model containing the potential energy of neutral power in the multiverse, which is born from the dynamic generating, evolving unit of fire (energy) and ice (anti-matter). The H rune describes the eternal cosmic harmony. Hagalaz is the Rune mother and signifies the realms of the underworld and one's personal unconsciousness.



NAUTHIZ - necessity

(n) Norm, compulsion of fate.

■ Obsidian.

❖ The need rune, this symbolizes the heroic power to survive and thrive in times of crisis and stress. Its shape symbolizes the bow-drill used in old times to kindle the need fire. It represents coming into being, manifestation and is a rune of protection, especially spiritual protection. Nauthiz is the force of friction and resistance which builds up the individual strength and will.



ISA - stasis

(i) Iron, ice.

■ Herkimer diamond.

❖ Isa is the rune of ice and inaction. Ice is seen as one of the primal elements; fire is the other. It represents drawing into the center of one's being, giving calm in times of strife. The Isa rune is the force of attraction, gravity, inertia, entropy in the multiverse. Isa is a symbol of the individual ego and concentrating force that holds the egosell together. It is the rune of control and defense.



JERA - year

(y) Cyclical development, solar year, reward, fruition.

■ Moss agate.

❖ Literally meaning "year," this rune represents natural cycles, such as the progression of the seasons, sowing and reaping, birth, death and rebirth, and the rewards or penalties for one's actions. Jera represents a masculine fertility force associated with Freyr. Jera symbolizes the interlocking forces of fire (summer) and ice (winter) as compliments of each other. It is a rune of awareness and patience.



EIHWAZ - yew tree

(ei) Vertical cosmic axis, endurance, protection.

■ Smoky quartz.

❖ Meaning yew tree, it symbolizes the cosmic tree,

Yggdrasill, seen as the central axis of the world. As

such, it allows communication and travel to other realms of being.

This rune contains the mystery of life and death, and mystically unifies them in essence. It is a life-giving force and the mode by

which that force is sustained. Eihwaz represents the dynamic and outgoing and is associated with Vuldar, god of the winter sky.



PERTHO - womb, dice cup

(p) Time, cause and effect, evolution-change.

■ Layered onyx.

❖ Symbolizing the dice cup or chance happenings,

this represents "orlog" or "wyrd," both of which are similar to the modern concept of "fate." Orlog is the primal layers of past action and events that guide and affect the present and future wyrd. Pertho is the rune of time and excitements, both pleasant and unpleasant. It is a rune of feasting, dancing and laughter, also, intellectual knowledge and divination.



ELHAZ - elk

(z) Life, protection, connection between gods and men.

■ Black tourmaline.

❖ Also known as alqiz, it is symbolic of a spread hand or an elk's antlers, both being signs of active defense.

A rune of protection and of purifying, it is associated with a swan or valkyrie and with striving towards one's potential. Elhaz is the life symbol and was often carved into spears for protection and victory.



SOWILO - sun

(s) Solar wheel, goal and path, success, guide.

■ Norse sunstone.

❖ Rune of the sun and the power it radiates, its shape is that of a lightning bolt. It represents the primal fire

that reacts against ice. It is the power of the human will, of victory and success. The rune of Heimdall, the messenger of Wotan, symbolically says "Bear it or be it."



TIWAZ - cosmic pillar

(t) Justice, self-sacrifice, spiritual discipline, world order.

■ Bloodstone and hematite.

❖ Tiwaz is the rune of Tyr, the god of law, justice and

war, who brings victory to the side which most deserves it. It embodies honor, duty and unselfishness, sacrificing oneself for the good of others. It is a rune of divine order. A three-fold mystery is contained in Tiwaz: justice, war and world-column.



BERKANO - birch tree

(b) Birth-life-death cycle, containment, earth mother.

■ Jet.

❖ This rune means birch goddess and symbolizes

Nerthus, earth mother. It rules over the stages of life as well as death, gestation and rebirth. It conceals, nurtures and protects, as does the womb and the tomb. Berkano is a rune of the Vanir and of hidden transformation and growth.



EHWAZ - horse

(e) Harmonious duality, marriage, trust, loyalty.

■ Turquoise.

❖ This signifies a horse and, also, a harmonious and loyal partnership, such as between a horse and rider, husband and wife, business partners or a king and his subjects. Identified with twins, such as the Saxon conquerors Hengist (stallion) and Horsa (horse). Ehwaz is connected with fertility and thus to Freyr. It represents a rune of trust and loyalty. Ehwaz is a symbol of the ideal man-woman relationship and thus is the mystery of lawful marriage.



MANNAZ - human being

(m) Divine structure, intelligence, divine ancestor and sky father. ■ Amethyst.

❖ The M rune stands for man or human, especially that divine spark within each person. In the myths that spark was connected to the god Heimdall (also known as Ríg), who was said to be the progenitor of mankind. Mannaz is the rune of the conscious rational mind and intelligence. This is the rune that describes the Germanic peoples as being the progeny of the gods. It is the state of the "perfected man," the complete human being. Rune of good drink, especially mead, it is for the builders and innkeepers, comrades-in-arms and bachelors.



LAGUZ - flowing water

(l) Primal water, passage to and from life, growth.

■ Malachite.

❖ This rune means water. It stands for the deep water of the subconscious from which come wisdom and intuition. It is the primal waters of life. Laguz symbolizes both the waters of birth and those waters crossed after death. This rune represents the basic life energy in the universe and the secret source of all organic life. Symbolic of phallic power (virtue) and fertility in the physical as well as mental realms.



INGWAZ - expansive energy

(ng - ing) Potential energy, gestation.

■ Ivory.

❖ The masculine consort of the earth goddess, this rune is named for the earthly god, Ing. It was later associated with the god Frey. Ingwaz represents the seed with its stored power and potential that must undergo a gestation period before manifestation. This rune is the male counterpart to the Berkano rune.



DAGAZ - day

(d) Light, polarity, synchronization.

■ Fluorite.

❖ This is the point of balance between the pairs of opposites. It is the instant of dawn or dusk. It is the awakening of the transcendent consciousness, often described as a blinding flash of inspiration that unites the individual with the universe and reveals the mystery of being. Dagaz is a concept of synthesization of opposites that goes beyond their perceived opposition. In Dagaz, language fails. Dagaz is chiefly useful as a rune of meditation.



OTHALA - home, possession

(o) Inherited power, sacred enclosure, preserved freedom.

■ Petrified wood.

❖ The O rune represents land or real property, especially ancestral lands. On another level it represents the genetic structure given us by our ancestors as well as ancestral memory and inherited spiritual power. It is preserved clanic and tribal law on a spiritual level. In Wotanism it is a rune expressed by the kindred, as a rune of Wotan's might as Allfather. Othala represents personal love of folk and nation.

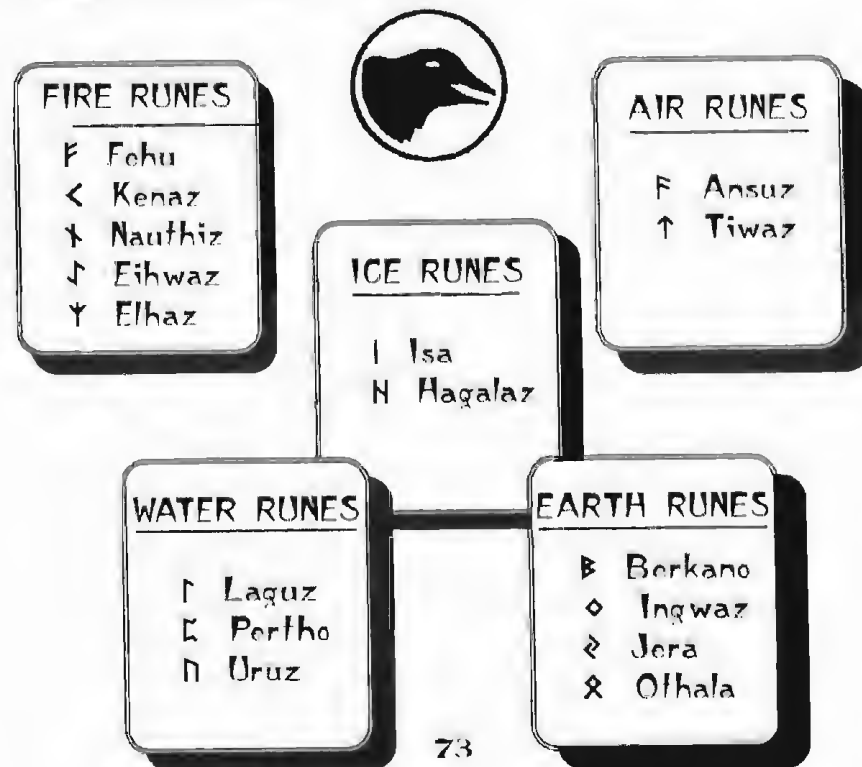


Runes thou wilt find
 And explained characters,
 Very large characters,
 Very potent characters,
 Which the great speaker depicted
 And the high powers formed
 And the powers' prince graved.

FROM WOTAN'S SONG (HAVAMAL)

RUNESas symbols

Just as light itself cannot be comprehended by the science of nuclear physics unless simultaneously as a particle and a wave, and in mathematically precise symbols at that, so sacred symbols are the universal language of the inner cosmos, the inscapes of the human psyche. Its concepts are just as capable of being irrational numbers or runes. They are in fact the archetypes of the collective subconscious mind, identified in this century as such by the psychiatrist, C.G. Jung, and illustrated as they were and are manifest in our own Aryan psyche. The runes can be arranged as symbolic groups in accord with the elements and the four cardinal directions. Air is attributed to the East, fire to the South, water to the West and earth and ice to the North. In the further study of the runes and symbols, you will find that they strike unmistakable chords within you. Do not discount their function. The primary emphasis is to reach out to them, they will reach back to you. Meditate and practice. Open your spirit and let the gods of our folk abide within.





CAULDRONS

The seven distinct foci of spiritual energies within the body are the psychic centers or cauldrons. The most strategic locations are illustrated in the diagram on page 75 and apply as follows:

- Y – the crown of the head, governing consciousness and the higher self;
- M – the "third eye," governing psychic perception and the higher mind;
- F – the throat, governing intelligence and communication;
- P – the heart, governing love and compassion;
- ⚡ – the solar plexus, governing anger, ego and the power of assertiveness;
- Γ – the generative organs, governing sexuality;
- B – the coccyx or base of the spine, governing the survival instinct and the physical plane at its most basic level.



Knowest how to grave them?

Knowest how to expound them?

Knowest how to depict them?

Knowest how to prove them?

Knowest how to pray? Knowest how to offer?

Knowest how to send? Knowest how to consume? HAVAMAL 146



BINDRUNES



All substance is mental substance, hence, all forms are mental images. The production of mental images is the function of the subconsciousness, and from that function all forms on all planes have their immediate origin. As runes serve as letters and symbols, two or more runes interconnected forming a single symbol are what is known as a "bindrune." This symbolic language dates back to the earliest known use of the runes.

Bindrunes are often a multiple of the same rune, for example: a three-headed Þ thurisaz rune and a multiple Y elhaz rune, used to form a Sun Ring or Helm of Awe symbols:



Bindrunes can likewise be used in any variety of combinations, such as the following:

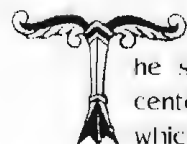


What bindrunes create are a visual, talismanic image. Each bindrune contains an energy about itself, as all symbols do, and not unlike hex signs, this focus of energy can be used for positive or negative means. The Helm of Awe, for example, has been found inscribed on ancient Teutonic war helmets, as it was believed to generate strength in its wearer and project awe or terror in the enemy.





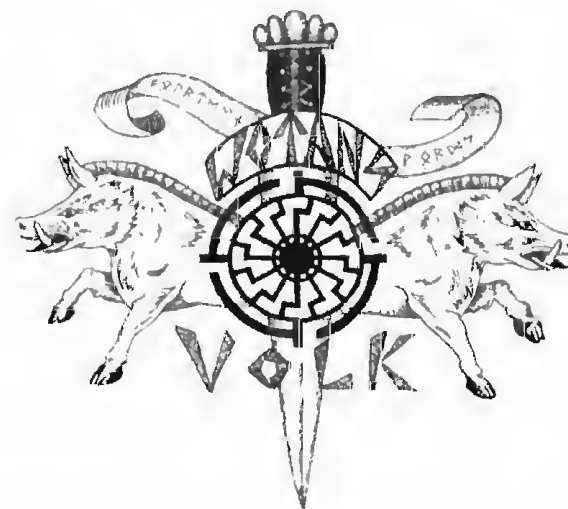
YGGDRASIL WORLD TREE



he study of the Teutonic Pagan religion of Wotanism centers around the YGGDRASIL, a huge, world ash tree which represents the cosmic axis. Yggdrasil is an image of realms outside of time and space, serving as a map depicting the adventures of the spirit of Aryan man. Located in the great, mystical space known as "Ginnungagap," Yggdrasil represents the symbol of life, time and destiny. The three tree roots are called the spiritual, the terrestrial and the infernal. They signify respectively: spirit, organization and matter. The spiritual root has its source in Asgard, the home of the Aesir, or gods, and is watered by the Urdar Fountain; the terrestrial root has its source in Midgard, the abode of men, and is watered by Mimir's Well; the infernal root has its source in Niflheim, the abode of the dead, and is watered by the Spring Hvergelmir. The three branches of the tree support Midgard, or the earth, in the midst of which rises the sacred mountain upon whose summit stands Asgard, the city of the gods. In the great sea surrounding the earth is Jormungand, the Midgard snake with its tail in its mouth. Bounding the sea is the wall of cliffs and ice, fashioned from the giant Ymir's eyebrows. The home of the gods above is connected by the Bifrost bridge to the dwelling place of men and infernal creatures below. On the topmost branch of the tree – which is called Lerad, meaning "peace giver" – sits a great eagle. Between the eyes of the eagle is the falcon, Vedfolnir, whose piercing glances notes all things taking place in the universe.

The never withering green leaves of the divine tree serve as pasture for Wotan's goat, Heidrun, who supplies the drink of the gods. The stags – Dain, Duvalin, Duneyr and Durathror – also, graze upon the leaves of the tree, and from their horns drop honey dew upon the earth. Ratatosk, the squirrel, is the embodiment of the spirit of gossip and running back and forth between the eagle above and Nidhug the serpent below, seeks to stir up discord between them. In the world of darkness below Nidhug continually gnaws at the roots of the divine tree. He is assisted by numerous worms, all realizing that if they can destroy

the life of the tree, the rule of the gods will cease. On either side of the great tree are the primordial giants casting ice and flames into the fathomless void. Fire and ice and the cleft between, the Ginnungagap, represent the three forces in Wotanist cosmology. Fire is the destructive force which reduces matter to ash to be re-used in the cycles of nature; ice is the freezing of matter into stasis. At their coming together all life is created.



Yggdrasil suffers and endures more than mankind can imagine! But the Norns – the three goddesses representing past (Urd), present (Verdandi), and future (Skuld) – give solace and renewal at the Well of Urd, from which they pour water daily on the World Tree, so that it does not wither.

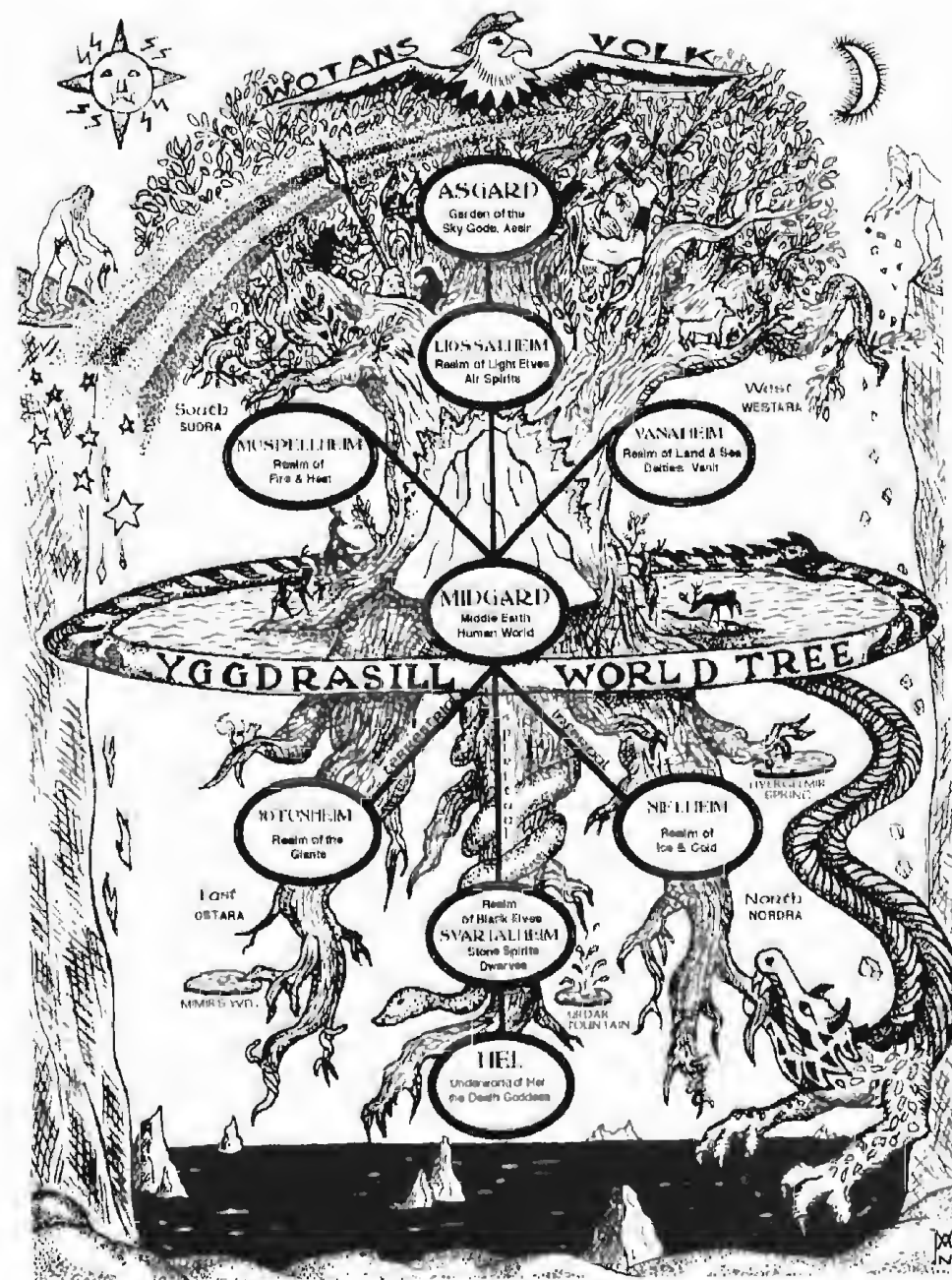
Yggdrasil symbolizes the power to move into and between the different worlds of reality, upper and lower, of the living and the dead, of the gods and of humankind. This name and this image portray the life journey and cosmology of ancient Aryan man. At the very heart of this metaphysical landscape we find the central characteristic symbol of our indigenous folk consciousness and a prototype of the regenerative principles within our universe.



The ideological organization of the Aryan Mythos is accurately reflected in the ʏ world tree's rune graphic representation, out of which is derived both the life rune ʏ and the death rune ʚ. This symbolic bindrune encapsulates Yggdrasill and the entire matrix of Aryan mythic concepts.

- ❖ **NIFLHEIM** = the unconscious (misty) spiritual realm of the unkindled (frozen) Aryan race soul.
- ❖ **JOTUNHEIM** = the nonconscious outerworld (Utgard) of the frost/rock/earth; hateful spirits of the naked ego and the extinguished soul.
- ❖ **HEL** = the semi-conscious/subconscious spiritual realm of the dead, (the foggy mental landscape/barren wasteland of ever-diminishing folk memory).
- ❖ **ASGARD** = the folk-conscious overworld of perfect righteousness/enlightenment, alignment with nature, truth, justice and blood virtue (domain of the Aesir).
- ❖ **MUSPELLHEIM** = the unconscious (dark) spiritual realm of the psychotic/destructive (fiery) spirits of naked ego.
- ❖ **VANAHEIM** = the folk detached/transcendent overworld of misplaced righteousness (domain of the wise Vanir).
- ❖ **MIDGARD** = the visible middleworld of reality, the terrestrial domain of an embattled mankind (eternal struggle for life/power).
- ❖ **LIOSALHEIM** = the short-sighted/diminutive overworld of self-righteousness/false pride; ideals rooted in exaggerated self-importance (domain of the light elves).
- ❖ **SVARTALHEIM** = the dark home/diminutive subterranean underworld (Nidavellir) of the dwarf, dark elves; spirits of lust, envy, selfish desire, corruption, racial decomposition.

The divine archetypes represented in the pantheon of Aryan Wotanism further symbolize the prime spiritual and heroic potential of the Aryan will to self-preservation. It is the ancient and gnostic science which emanates the essence of universal principles and the purpose of our racial being.





EYE OF WOTAN

*"The complete and balanced human psychology is four-fold in nature,
as is represented by the universal Eye of Wotan.
As the mind explores this symbol,
it is led to ideas beyond the grasp of reason."*

C.G. JUNG

Through the function of the eye we become aware of the phantasmagoria of the phenomenal world, which Shakespeare called "this unsubstantial pageant." The eye is the first circle; the horizon which it forms is the second circle, and throughout nature this primary figure is repeated without end. It is the highest emblem in the cipher of the world.

Our life is an apprenticeship to the truth that around every circle another can be drawn, that there is no end in nature, but every end is a beginning. The life of man is a self-evolving circle which, from a ring imperceptibly small, rushes on all sides outward to new and larger circles. The circle or ring is, also, a profound symbol of unity, universe and monotheistic deity. A circle expresses both completeness and separateness at the same time. A group of people linked by a common aim or interest, which for the moment sets them apart from others, may refer to themselves as a circle. Often our friends and acquaintances constitute what we would call a social circle. Sometimes it stands for the sun or the sun's course through the year or for time and eternity in general. From ancient rites to astrology, alchemy and gnostic powers, the circle is one of the most dynamic and widely used of all symbols.

To our distant pagan ancestors a circle often marked the boundary of a sacred area and protected it against evil influences. The circle is a symbol of "all things," because it can be imagined as a line drawn around everything. But at the same time it is a symbol of "one thing," because it is a single figure.

The Aryan God Wotan is known to have sacrificed his left eye in the Well of Mimir to attain great knowledge, to split the veil of light into the knowledge of the infinite dark. This is all highly arcane and symbolic. The left eye represents the circular moon, the right eye, the circular sun.



*"Through our whole lives we strive towards the sun;
that burning forehead is the eye of Wotan.
His second eye, the moon, shines not so bright;
it has he placed in pledge in Mimir's Fountain,
that he may fetch the healing waters thence,
each morning, for the strengthening of his eye."*

OEHLenschläGER (HOWITT'S TR.)

The circle is a whole, but also, figuratively speaking, a hole, or in this case, a well. It is a symbol of naught "O," and so it stands for emptiness, non-existence, nothing. But it is the nothing which contains the potential existence of everything, the primeval chaos from which the God-Absolute made the world, the abyss, or ground, or womb of all being. The well is symbolic of the earth womb.

As immersion in the world of matter provides the experience which brings wisdom, Wotan (consciousness) sacrifices part of his vision to obtain daily a draught from Mimir's Well, while Mimir (matter) obtains a partial share of divine insight. Consciousness and matter are thus relative to each other on all levels, so that what is consciousness on one stratum of cosmic life is matter to the stage above it. The two sides of existence are inseparable. This formula has long been displayed in the



alchemical symbol known as the "ouroboros," which consists of a circle, formed by a snake or a dragon swallowing its tail. Often this will bear the Greek phrase, "En to pan," (all is one). This phrase is made of three words, having seven letters, and the numbers $3+7=10$. Again, ten means "all things," because it completes the series of the primary numbers, of whose combinations all other numbers are constructed. Also, 10 means "the one," because it is made of 1 and 0, and $1+0=1$.



The circle symbol with a cross in the center, known as the Solar Wheel or Wotan's Eye, is perhaps the oldest of symbols in Northern Europe. This sign demonstrates the sun's might working weal upon the earth, a symbol of unity and balance in all things: wisdom, intellect, spiritual power, law, order, contained religious force, holiness and is the foremost symbol representing the Aryan Allfather Wotan. The cross within a circle symbolizes pure pantheism and the origin of man.

Mental imagery is the door to higher knowledge. It is to these ends that symbolism and the Aryan folk archetypes are contained in our mythos, so very, very significant in the personal life experience and the development of our race and culture. To break through the esoteric mysteries in one's lifetime is the greatest advantage to be realized. Until Aryan man once again perceives and applies these eternal truths, he remains a slave to the physical world and the base forces that ebb and flow.

Our sacred symbols and folk myths reveal to us the precarious and dangerous journey of the soul with the many obstacles to be passed. Man stands between the microcosm and the macrocosm. The key to the meaning of life is wrapped up in man, as he is the eye of the storm. This is by no means the idea that the universe was made for man. It is the doctrine that man came into existence for the completion of the great work in which our life and our race is engaged. To ignore or initiate action against the iron logic of Nature can only lead to our own self-destruction. The great philosopher Friedrich Nietzsche was to state in his writings, "For the few men and women of purpose, they are blessed with the certainty that, unlike the billions who live and

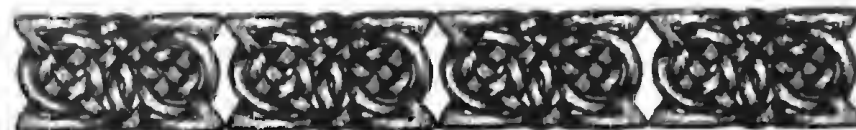
die with no more sense of identity or mission than sheep or cattle, their lives have meaning, that they do not live and dream and struggle and suffer in vain, that their existence counts for something, for it is their consciousness and their purpose which will determine the form and the spirit of the new order which will one day rise on this earth, and it is their descendants who will take the next step within that new order toward the superman."

The anthropomorphic shape of a god is a symbol. This is the simplest way for most people to grasp entities that have certain roles and complex interrelationships. The Wotan's Eye - Solar Wheel remains a quintessential Aryan symbol. The existing image of the Wotan's Eye in the present is identical with that same deep metaphysical essence which has continued unbroken through the whole of Aryankind, and will continue unbroken into the future. Both Aryan man and the folk-god archetype Wotan, the seeker and the found, are thus understood as the outside and inside of a single, self-mirrored mystery, which is identical with the mystery of the manifest world. The circle and cross configuration is the eternal shining paradigm of Wotan, reflecting the many lives, legends and legacies of our noble race.

Conscience is the Eye of Wotan in the Heart of Man

❖ *Mimir, who evolved from the ancient race of giants, possessed great knowledge and is a guardian of sacred mystic treasures, a being of supreme power. He can be classed with the Norns, as originally one over whom even Allfather Wotan held no sway and had to appear as a petitioner. Mimir's twin sister is Wotan's mother.*

From Mimir comes the first culture and origin of the runes, for in his well inspiration, spiritual power, man's wit and wisdom have their source, and around him, as a chief, stand gathered the artists of antiquity, by whose hands all things can be smithed into living and wonderful creations.



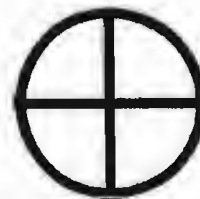


ANCIENT ARYAN SYMBOLS

The wisdom of our ancestors remains preserved to this day in our great Aryan symbols. These emblematic figures conceal the secret formula for spiritual, mental, folkish and physical regeneration, known commonly as the sublime truths, the mystic chemistry of the soul.

If we had just heard a moving piece of music, we would find it strange if somebody asked us whether the music were true or false. To ask such a question would be inappropriate. Most all know that music does not need words to speak to us. In fact some of the great symphonies can affect us more profoundly than any number of words. We find this to be true, also, with symbols. Much like myth, symbols serve to unite the intellect and the emotions in the task of higher learning and understanding. We find that myths are destined to reach the higher emotional centers. Symbols primarily focus on the higher thinking centers. Through symbolism there is a personal and social integration in spiritual and religious dimensions. The power of symbols lies in the ability to unite fellow believers into a folk consciousness. It provides a focal point of faith, commitment and action, while making possible a degree of personal understanding, which those outside may not share. When self-deceit is destroyed and a man begins to see the difference between the mechanical and the conscious in himself, there begins a struggle for the realization of consciousness in life and for the subordination of the mechanical to conscious.

This same evolutionary process further develops from oneself to one's extended family, one's race or folk, and from there to the multi-universe. As the ancient Aryan myths continue to guide our race, so likewise do symbols in an illuminating and significant way. There is not ample space to list all the Aryan symbols here, however, these symbols will serve as a helpful guide to this most ancient language of the mysteries and the transcendental knowledge of our people.



Solar Wheel

wotan's eye

This sign shows the sun's might working weal upon the earth. A symbol of unity and balance in all things – wisdom, intellect, spiritual power, law, order, contained religious force, holiness. The solar wheel is one of the oldest symbols of Northern Europe and represents the Aryan Allfather Wotan.

Thor's Hammer

The hammer is the greatest sign of heathen troth. Hammer amulets were worn by the Vikings as a reaffirmation to the god Thor, his might, power and protection. For the same reasons hammers are worn by most true Wotanists today. The hammer is a mighty sign of warding and is used to hallow objects and persons. It is a most sacred token symbolizing our dynamic energy growth, as well as our determination to defend and expand our heritage.



Freyja's Heart

Freyja's heart is the sign of the blessings of the goddess Freyja and is the symbol of those given to her mysteries. This particular heart symbol represents love and interprets the erotic female zones, the buttocks, genitalia and breasts.



Celtic Cross

Most often associated with the tree of life, the cross pre-dates Christianity, the oldest example from 10,000 BCE. This ancient cross symbol is the cross-quartered circle, representing the union of male and female. The circle represents the whole, the one, the encircling spirit, the sun illuminating, the round contours of Mother Earth. The cross represents the four directions, the four winds, four elements, four seasons, four corners of the earth.





Trefot

The trefot, called the "triskelion" in its swirling form, shows might whirling from the three great realms of being: the overworld, the underworld and the middle world. This Aryan symbol of trinity represents the three-fold nature of reality: past, present and future. It is an emblem of cosmic creativity.

Head of Gereon

The head of Gereon is an ancient hieroglyph of northern Europe. Rooted in the primal word "ge," meaning rebirth, this symbol is a variation of the trefot and was considered a holy sign.



Valknut

"Knot of the Slain," this is the sign of Wotan symbolizing his power of binding and loosening, which is especially shown in the field of battle. The Valknut is worn only by those who choose to give themselves to Wotan. The Valknut is a sign to Wotan that one is ready to be taken into the ranks of his chosen warriors at any time he chooses.



Swastika (fylfot)

The swastika is a sanskrit word composed of "su," meaning "good," and "asti," meaning "being," with the suffix "ka," and is equivalent to "It is well" or "So be it." The swastika is one of the most ancient and sacred of the Aryan symbols dating back before 6,000 BCE, discovered in earliest known archeological findings. It is the sign of the sun's strength, as the unstoppable whirling might of will. The rounded version is known as the sunwheel swastika. The clockwise motion represents the conscious self, counter-clockwise represents the unconscious self. The swastika is the foremost symbol representing Aryan man.

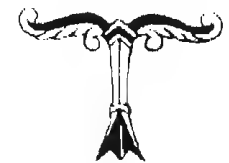


Horn Triskelion

This is the sign of Thule or "the Wotanically inspired one." The three interlocking drinking horns show the three cauldrons in which the mead Wodstirrer is kept. Like the trefots, the horn triskelion represents the number 3, which is a dynamic and holy number, a key numerical force that is found at the root of all ancient systems. Three is the first fundamental law of the universe.

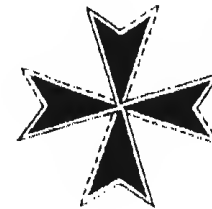
Irmînsul

The pillar that supports the world in Germanic tradition. The cosmic axis or tree, which serves as the connecting axis between a masculine asgard and a feminine earth. A symbol of cosmic order, as defined by the god Týr, whose rune (tiwaz) the irmînsul represents.



Heathen Cross

Known in ancient times as the "heathen cross," the initiated knew it to be composed of double swastikas, one clockwise, one counter-clockwise. Christians later adopted it as their own or referred to it as the "Maltese Cross." In the Knights Templar trials of 1313 it was used by the church as evidence for heresy.



Spiral

Both single and multiple spirals were among the most sacred signs of Neolithic Europe, symbolizing the womb, death and rebirth. They appear on megalithic monuments, entrances to caves — sacred places of worship all over the continent of Europe. The simple two dimensional spiral is one of the most ancient symbols of eternity. Spirals represent, most simply, primal energy coiled towards and radiating from the source.



Labyrinth

Early labyrinth designs on coins, caves, tombs referred to the earth womb. Often carved on Stone Age monuments and grave sites, the labyrinthine design represents the soul's journey into the center of the uterine underworld and its return to rebirth. A labyrinth (unlike a maze) has only one path, winding but branchless, heading inevitably toward the goal.



Shield Knot

A sign of warding. Still used today in Scandinavia. The shield knot is a protective symbol. It is sacred to Thor, although its elemental value is earth.

Eight Fold Sign

Eight fold signs represent higher powers of the four fold signs and are symbolic of the main deity, also known as the Star of pre-orthodox Russia. These signs are most powerful in matters of prosperity, happiness, physical well being, pleasure and new beginnings.



Flower Pentacle

In ancient times the pentacle meant life or health. It was derived from the apple-core pentacle of the Earth Mother. These and other variations of the pentacle sometimes represented the five stations of life: birth, initiation, marriage, rest from labor and death. Flower and star together indicate earth and universe.

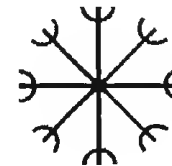
World Tree

This sign shows the tree Yggdrasill with its branches stretching upward and roots stretching downward. It was found on rock carvings from the Bronze Age and one of the early Gotlandic picture stones, c. 400-600 BCE. The six points represent the number of vibrant life and strength; it can be used to create or destroy.



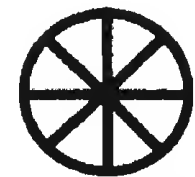
Helm of Awe

This sign strengthens the wearer and was known to cause awe or terror in those who viewed it. A warrior rune, it is worn or traced between the brows or helmet. In Norse mythology the dragon Fafnir wore it while guarding his hoard. The helm of awe has been associated with the mythic power of serpents to paralyze their prey.



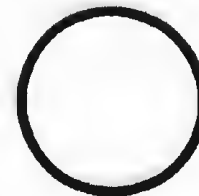
Sun Ring (achtwan)

The great wheel of existence. The ring of the universe divided by eight winds, the nine worlds of the Yggdrasill with Midgard in the center. One of the oldest symbols of the mystic power of the sun, symbolic of fertility. The Hagall bindrune of life and death, bound with the Eye of Wotan.



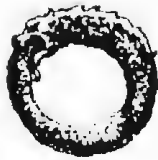
Ring

The unbroken ring is the sign of truth, also, known as the ring of truth or oath ring. It represents the element of fire, as it has no weight, and immortality, perpetual motion, absolute unity, the universe and the monotheistic deity.



Ring Serpent

The serpent biting his tail represents the circle of all wisdom, the mysteries, the immortality of time and eternity. The head and tail are the positive and negative poles of the cosmic life circuit.

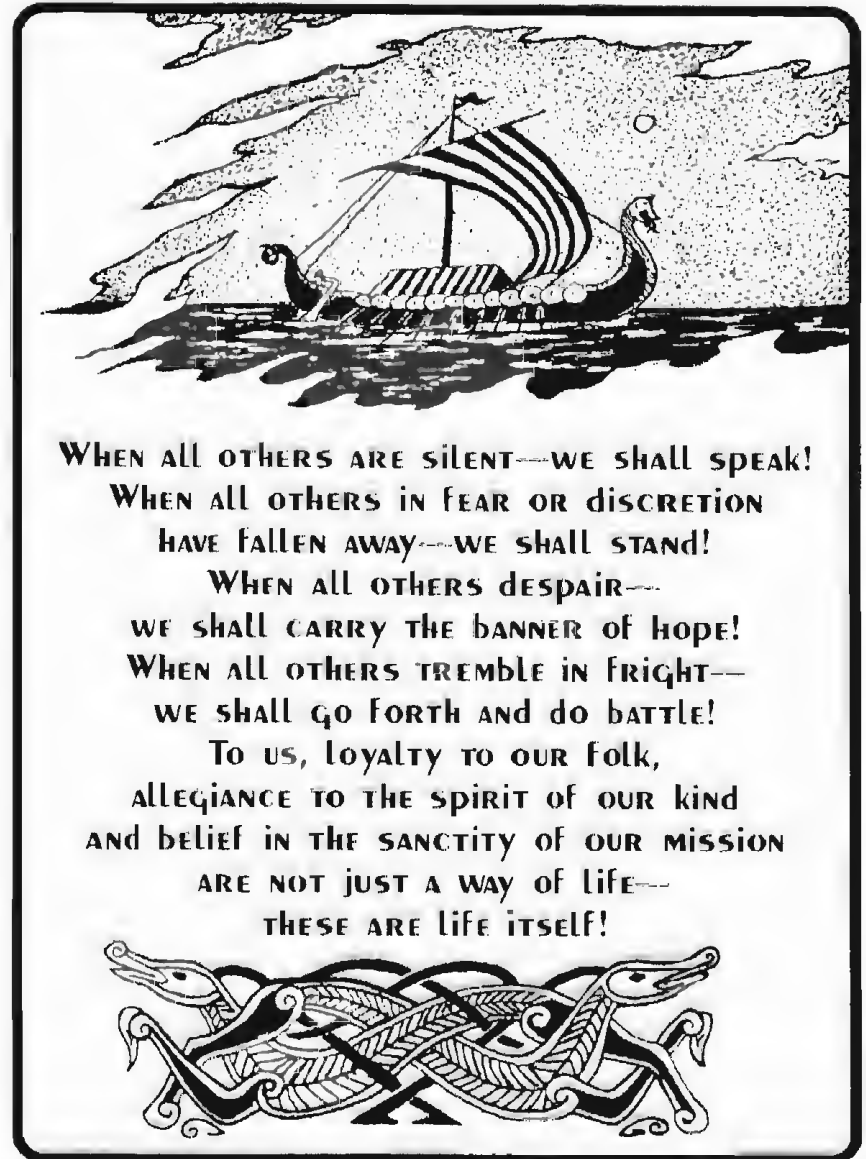


Hex Sign

The six fold hex pattern is perhaps the oldest and most common of the hex symbols. It is the snowflake shape of the younger rune hagall. This sign today is traditionally seen on houses and barns, most common among the Dutch. The hex signs are a powerful framework to ward off negative or attract positive energies. The circle around the hex represents the universe.

*"If we cannot save the world from its curse,
at least we can present it with symbols
that will direct it to deep insight
and the possibility of salvation."*

RICHARD WAGNER



**WHEN ALL OTHERS ARE SILENT—WE SHALL SPEAK!
WHEN ALL OTHERS IN FEAR OR DISCRETION
HAVE FALLEN AWAY—WE SHALL STAND!
WHEN ALL OTHERS DESPAIR—
WE SHALL CARRY THE BANNER OF HOPE!
WHEN ALL OTHERS TREMBLE IN FRIGHT—
WE SHALL GO FORTH AND DO BATTLE!
TO US, LOYALTY TO OUR FOLK,
ALLEGIANCE TO THE SPIRIT OF OUR KIND
AND BELIEF IN THE SANCTITY OF OUR MISSION
ARE NOT JUST A WAY OF LIFE—
THESE ARE LIFE ITSELF!**



CALENDAR of FESTIVALS

Ceremonial forms are the stream of life itself, which bring us in contact with the primal rhythms of existence, more than just narrowing banks against which life grinds its passage. They are solemn because they are necessary. . . To go with the sun, to grow and let grow with the moon, to carry out the ritual, whereby kinship, whether with one's folk or with nature, is strengthened and renewed, where the sun is held to its course and Midgard and Asgard preserve their youth and strength, to effect honor and luck, to give the child his name-gift, to drink the cup of brotherhood -- this is to live. It is forms which divide the living from the dead and strengthen the bonds of our folk.

The ceremonies conducted by modern Wotanists generally take place in the open, close to nature, and when possible, at ancient, ancestral sites. Annual celebrations include the eight traditional seasonal festivals. The practice of Wotanist ritual and ceremony on the yearly festival cycles is recognized as the most effective way of impressing on our Aryan folk the wisdom, ethics and customs of our ancestors. Celebrating our indigenous culture is as ancient as our race, and is essential to our identity, unity and survival as a people.

The great world festivals originated in the worship of the sun and earth powers. In Europe there were two main festivals which fell exactly 6 months apart. And each half year was again bisected and marked with a minor festival. Not surprisingly, the dates were not always celebrated in exact concordance; for whilst the Teutonic tribes divided the year in accordance with the solstices and equinoxes, mid-summer day and mid-winter day (Yule) as their chief festivals, the Celtic tribes bisected the year with their fire festivals at the beginning of May (Beltane) and November (Samhuinn), to coincide with the movement of the livestock herds.

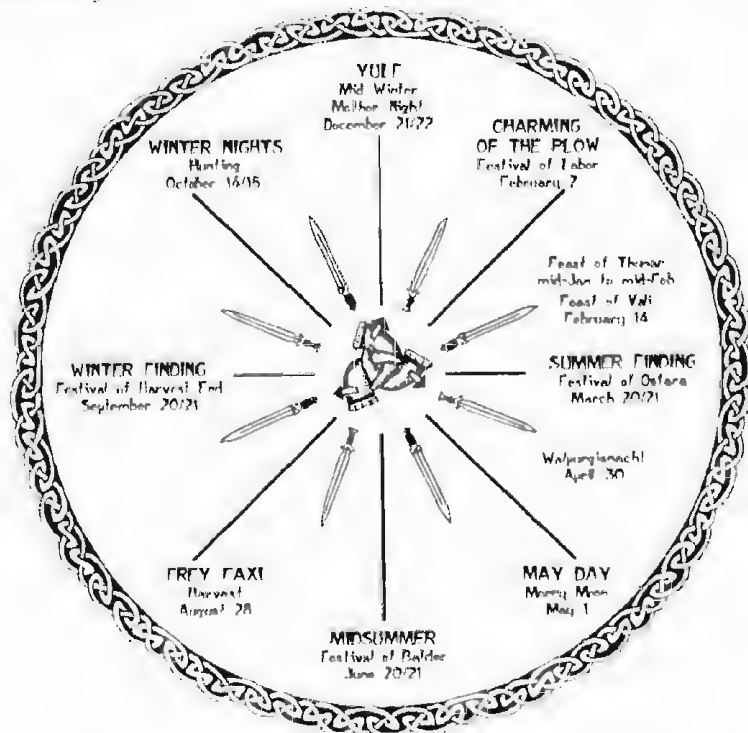
The ritual implies a determined mode of action. These ancient rites have always been a direct means of bringing order into chaos, and meaning and purpose into life, strengthening the spiritual body. What is gained from the ritual is proportionate to what is put in. To the extent that the body can be involved with



movement, music, costume, singing and so on, the richer will be the experience. It has been the belief that the fire destroyed the powers hostile to man, purified the air and allowed man and beast and vegetation to thrive and become fertile. For indoor ceremonies, candles are sufficient, a stone staller (altar) is customary for outdoor ritual. The customary arrangement for all Wotanist staller (altars) consists of a ceremonial drinking horn filled with mead, candles, blessing bowl and an auxiliary bowl (for pouring liquids), the symbolic Thor's Hammer, gandr (wand), evergreen sprig and optional sword or spear.

To begin each Wotanist ceremony, a hallowing is performed with a ritual Thor's Hammer to open the four-quartered circle.

Standing at the north position, then moving quarterly in the sunwise directions, hallow to the North, East, South and West. The acting godi performs the sign of the hammer at each corner while saying: "Helga ve thetta ok hindra alla illska." (an old Norse phrase which translates: "Sanctify this enclosure and prevent all evil things from entry.")



The purpose of opening a designated circle is to consecrate and sanctify that ground for spiritual use, separating it from the mundane world. At the same time the envisioned circle creates a bond of psychic energy among those participating. At the end of the ritual it is the godi's obligation to then close the circle with a short speech or gesture and give thanks to the high Gods.

When conducting ritual and ceremony it is important to bear in mind that the intention is to allow the inner power of the archetypes to emerge. To aid this, personal concentration and ritual alone or with others establishes the right circumstances. The purpose of ritual is to reach a point of intensity beyond the current conception of self, where the archetypal patterns in the unconsciousness can manifest.

❖ **CHARMING OF THE PLOW** - takes place at the beginning of the planting season. This day is symbolic of the wooing by the god Frey (fertility) of the maiden Gerd (earth). Northern Europeans of old believed that humans learned to plow from watching the boar, the beast of Frey himself. It is a festival of fertility, of the planted seed and the plowed earth. February 2nd

❖ **FEAST OF THUNAR (THOR)** - is the traditional celebration of the family. It is symbolic of the Thunder god, Thor, using his mighty hammer (Mjolnir) to drive back the darkness and the frost giants. Considered the peak of winter, the Feast of Thunar reminds us of our strength as a Folk which brings us through the harsh winter. February 14th

❖ **SUMMER FINDING** - is the Vernal (Spring) Equinox, also known as "Eostre," the brightest and most joyful of the Teutonic year. It is the March 20th - 21st celebration of the rebirth and renewal. The eternal cycle is represented by the egg, a fertility symbol, often dyed in various colors.

❖ **WALPURGISNACHT** - known as "May Eve" or "Beltane." According to Teutonic mythology the ceremonies of this pagan festival were held in honor of Frey and Freyja. April 30th

❖ **MAY DAY** - the first day of the month is a time of great festivities in a celebration of life and the Birth of Spring. As a time of games and good company the May pole represents male fertility and reproduction cycles. May 1st

❖ **MID-SUMMER** - is the longest day and shortest night of the year. In ancient times the Summer Solstice was the traditional time for holding the annual gathering (Althing). The significant and honored god of Mid-summer is Wotan's son, Balder. June 20th - 21st

❖ **FREY FAXI** - since ancient times has been the harvest festival in Scandinavia and Iceland. One feature of this celebration involved horse fights and the god Frey. Frey Faxi or "Frey's Man" would challenge and symbolically overcome its opponent. August 28th

❖ **WINTER FINDING** - celebrating the Autumnal Equinox marks the end of the harvest season. It is the greatest of all the harvest festivals of the Northern Folk. September 20th - 21st

❖ **WINTER NIGHTS** - marking the end of the harvest, brings focus to the bounty and honors to the goddess Freyja. The cattle who could not make it through the winter were sacrificed and the meal eaten or preserved for the winter months. October 14th - 15th is Freyja's feast.

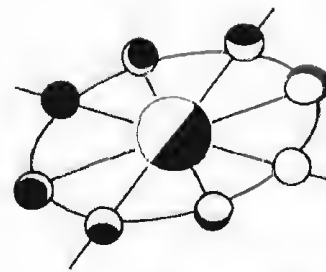
❖ **YULE** - is the holiest feast of the Teutonic year beginning December 21st. It lasts twelve nights and culminates on the New Year. The first night of Yule, "Mother Night," is hallowed to the Teutonic goddess Freyja. The twelve nights represent the twelve months of the year, also called "The Win-Nights" as space of time set apart between the old and the new. Yule is the shortest day of the year and held in honor of the Winter Solstice, the return of the sun, sacred to the god Frey.

MONTHS (moonth)

Gregorian Calendar	Name Origin	Pagan Calendar
January.....	(God Janus).....	Snowmoon
February.....	(Februa Festival).....	Horning
March.....	(Mars).....	Lenting
April.....	(Love Goddess).....	Ostara
May.....	(Goddess Maia).....	Merrymoon
June.....	(Goddess Juno).....	Midyear
July.....	(Julius Caesar).....	Haymoon
August.....	(Augustus Caesar).....	Harvest
September.....	(7 th Roman month).....	Shedding
October.....	(8 th Roman month).....	Hunting
November.....	(9 th Roman month).....	Fogmoon
December.....	(10 th Roman month).....	Yule

Weekdays

Sunday.....	Sun Day.....	Sunday
Monday.....	Moon Day.....	Moonday
Tuesday.....	Tew's Day.....	Tyrsday
Wednesday.....	Woden's Day.....	Wotansday
Thursday.....	Thor's Day.....	Thorsday
Friday.....	Frigga's Day.....	Friggsday
Saturday.....	Saturn Day.....	Saturday



HALF MONTHS

In the Wotanist calendar and in most old, Aryan, pagan records, there is reference to runic half-months, times during which the particular corresponding qualities of the nine are said to be active. This activity between planetary and/or zodiacal forces has long been recognized by foremost Erulians. The half-moon periods run as follows:

✚	Eiwaz (yew tree)	28 Yule - 12 Snowmoon
⚡	Pertho (womb, dice cup)	13 - 27 Snowmoon
Y	Eihaz (elk)	28 Snowmoon - 11 Horning
⚡	Sowilo (sun)	12 - 26 Horning
↑	Tiwaz (cosmic pillar)	27 Horning - 13 Lenting
⚡	Berkano (birch tree)	14 - 29 Lenting
⚡	Ehwaz (horse)	30 Lenting - 13 Ostara
⚡	Mannaz (human being)	14 - 28 Ostara
↑	Laqaz (flowing water)	29 Ostara - 13 Merrymoon
◇	Ingwaz (expansive energy)	14 - 28 Merrymoon
⚡	Dagaz (day)	29 Merrymoon - 13 Midyear
⚡	Othala (home, possession)	14 - 28 Midyear
⚡	Fehu (wealth)	29 Midyear - 13 Haymoon
⚡	Uruz (primal strength)	14 - 28 Haymoon
⚡	Thurisaz (defense)	29 Haymoon - 12 Harvest
⚡	Anzuz (gods)	13 - 28 Harvest
⚡	Raido (motion)	29 Harvest - 12 Shedding
⚡	Kenaz (illumination)	13 - 27 Shedding
⚡	Gebo (gift)	28 Shedding - 12 Hunting
⚡	Wunjo (joy)	13 - 27 Hunting
⚡	Hagalaz (constraint)	28 Hunting - 12 Fogmoon
⚡	Nauthiz (necessity)	13 - 27 Fogmoon
⚡	Isa (stasis)	28 Fogmoon - 12 Yule
⚡	Jera (year)	13 - 27 Yule



PANTHEON

Gods of the Aesir & Vanir

The more your lifestyle, actions and thoughts match those of the archetype you wish to contact, the more easily will such desired information flow between the worlds. "Like energy begets like," and thereby, one may become what one thinks.

AESIR - home of the 12 gods and 24 goddesses of Asgard, all assembled at the bidding of Wotan.

VANIR - home of the wise, fertility gods of Vanahelm.

AEGIR - also known as Gimir the god who presides over the stormy sea; every harvest he entertains the gods and brews ale for them.

BALDER - god of the summer, of sunlight, he was son of Wotan and Frigga; slain by Hoder at the instigation of Loki; his dwelling is Breidablik; Balder the Beautiful is to reign as supreme god after Ragnarok.

BRAGI - the god of poetry, a son of Wotan; he is the best of skalds.

FORSETI - the fore-sitter, president, chairman, son of Balder and Nanna; his dwelling is Glitner and his office is that of a peacemaker.

FREY - son of Njord, twin brother of Freyja and husband of Skadi; known for his magical sword, he is the god of the sun of fertility, the fructifier; associated with the boar, Gullinbursti.

FREYA - the daughter of Njord and twin of Frey. She dwells in Folkvang; one of the four major Norse gods, she is the goddess of the moon, of love, the fructified; her husband is Odur.

FRIGGA - she is the second wife of Wotan and mother of Balder and Queen of the Gods, who reigns with Wotan in Hlidskjalf; the most important goddess of Asgard.



HEIMDAL - also known as Hallinskidi, the white god, he is the watchman of Asgard; his horn Gjallarhorn, which he blows at Ragnarok, can be heard throughout the nine worlds; his dwelling is Himinbjorg and he is keeper of Bifrost, the rainbow bridge into Asgard.

HEI - the goddess of death, born of Loki and Angerboda; she corresponds to Proserpina; her habitation is Helheim under one of the roots of the Yggdrasill World Tree.

HERMODR - courage of hosts, son of Wotan, who gives him a helmet and corselet; he rode on Sleipner to Hel to bring Balder back.

HEODYN - a goddess, same as Nerthus; a name of the earth, mother earth goddess.

HOENIR - one of the three creating gods; with Wotan and Lodur, Hoenir creates Ask and Embla, the first human pair.

IDONNA - daughter of the dwarf Ivald, she was wife of Bragi, the goddess of early Spring; she possesses rejuvenating apples as guardian of the gods' eternal youth.

JORD - first wife of Wotan, sister of Frigga and mother of Thor; represents earth.

LODUR - one of the three gods (Wotan, Hoenir and Lodur) who create the first man and woman, Ask and Embla; identical with Loki.

LOKI - to end, finish; Loki is the end and consummation of divinity; the evil giant-god of Teutonic mythology; father of Sleipner, the Midgard Serpent, Fenris-wolf and of Hel; he causes



Balder's death, abuses the gods in Aeyr's feast, but captured in Fraanangerforce and is bound by the gods.

- ❖ **MAGNI** - megin: strength; a son of Thor.

- ❖ **MANI** - moon; brother of Sol (the son), both children of the giant Mundillare.

- ❖ **MIMIR** - who evolved from the ancient race of giants, possessed great knowledge and is a guardian of sacred, mystic treasures, a being of supreme power; he can be classed with the Norns, as originally one over whom even Allfather Wotan held no sway, as Wotan had to appear before him as a petitioner; Mimir's twin sister is Wotan's mother.

- ❖ **NANNA** - daughter of Nep: mother of Forseti and wife of Balder; she dies of grief at the death of Balder.

- ❖ **NERTHOS** - mother earth goddess: Njord's wife.

- ❖ **NIORD** - god of the storms and summer, father of Freyja and Frey, he was given the palace Noatun; as the sea god he stilled the terrible tempests.

- ❖ **NORNS** - the wyrd sisters; the three heavenly norns: Urd, Verdandi and Skuld (past, present and future); they dwell at the Fountain of Urd and ruled the fate of the world.

- ❖ **ODUR** - Freyja's husband.

- ❖ **RAN** - the goddess of the sea, wife of Aeger.

- ❖ **SAGA** - the goddess of history; she dwells in Sokvabek.

- ❖ **SIF** - the wife of Thor and mother of Vulder; the word denotes affinity; Sif: the golden haired goddess of the sanctity of the family and wedlock.

- ❖ **SIGYN** - Loki's wife, she holds a basin to prevent the serpent's venom from dropping onto Loki's face.

- ❖ **SIÖFN** - one of the goddesses, she delights in turning men's hearts to love.

- ❖ **SKADI** - a giantess, daughter of Thjasse and wife of Njord; she dwells in Thrymheim and hangs a venom serpent over Loki's face.

- ❖ **SOL** - meaning sun: daughter of Mundillare; she drives the horses that draw the car of the sun.

- ❖ **TYR** - the high god and predecessor to Wotan; in Teutonic mythology he is the one-armed god of war, the Fenris-wolf bit one hand off; he goes with Thor to Hymer to borrow a kettle for Aeger.

- ❖ **THOR** - the god of thunder, keeper of the hammer, the ever-lighting slayer and destroyer of evil spirits; the friend of Aryankind, the defender of the earth, the heavens and the gods; he is the consecrator, his hammer, Mjolnir, being the 'cross' or holy sign of the ancient heathen. Blunt, hot-tempered, without fraud or guile, of few words but of ready stroke, such was Thor; dwelling in Bildkimer, he was the favorite deity of our forefathers.

- ❖ **VALKYRIE** - the chooser of the slain, a troop of goddesses, hand-maidens of Wotan; they serve in Valhalla and are sent on Wotan's errands.

- ❖ **VALI** - the Avenger, who slays Hoder fulfilling a prophecy to avenge his brother Balder's death; he rules with Vidar after Ragnarok; celebrated at the Feast of Vali (modern: Valentine's Day).

- ❖ **VE** - brother of Wotan.

- ❖ **VIDAR** - son of Wotan and the giantess Grid; he dwells in Landvide, and slays the Fenris-wolf in Ragnarok. Rules with Vali after Ragnarok.

- ❖ **VILI** - brother of Wotan and Ve, these three sons of Bor and Bestla construct the world out of Ymer's body.

- ❖ **VOR** - the goddess of marriages.

- ❖ **WOTAN** - son of Bor and Bestla, he is the chief deity of the gods, also spelled: Woden, Wodan and Odin; he is the fountain-head of wisdom, the founder of culture, writing and poetry, the progenitor of kings, the lord of battle and victory; he has two ravens, two wolves and a spear; his throne is Hlidskjalf, whence he looks out over all the worlds.

- ❖ **VULDER** - or Uller, the winter god, considered second only to Wotan, whose place he usurped during his absence in the winter months of the year, known as the shield god; son of Sil and stepson of Thor, Vulder is known for his mastery of hunting and archery, he dwells in Ydaler.



CHAIN of COSMIC CONNECTION

Symbolism of the Heavenly Bodies

Shakespeare's account of the Seven Ages of Man is based upon the astrological division of life into seven periods, each of which was ruled by one of the sacred planets. Masters of the Arcane for many centuries have studied the corresponding characteristics between man and the cosmological universe. Among the zodiacal signs are linked the sun, the moon and the five known planets. These seven symbols govern various aspects, such as: a skill and day of the week, as well as a precious metal, stone and color.

SUNDAY was ruled by the sun whose gleaming light was reflected in its talisman: gold, diamond and topaz. It was good for acquiring wealth and winning powerful friends, symbolic of the sun god Frey.

The pale moon representing the female energy of Freyja controlled **MOONDAY** and the destinies of travellers at sea, who, by wearing white garments and ornaments of silver and pearl, might guarantee a safe voyage.

Mars with its ruddy glow, sent soldiers into battle on **TYRSDAY**, carrying the standards of the war god Tyr, iron and blood red rubies.

Mercury fostered commerce and is represented on **WOTANSDAY** in honor of Allfather Wotan. Attributed to this day are quicksilver, the muted tones of grey and shimmering opals.

On **THORSDAY** Jupiter is represented in royal blue, defending the mortal world with the symbolic tin and amethyst.

Venus lends her graceful presence to **FRIGGSDAY** in the form of the goddess Frigga, providing luck in love to those who display her tokens.

Saturn provides special power to lead and onyx. The stability of the distant and unwavering planet ensured the success of building works begun on **SATURNDAY**, but its dark side made injuries more likely, a day attributed to the favored god Balder.



*In that mysterious journeying from time to eternity,
where the soul moves on to ever higher planes of its own being,
there must be many transformations of the psychic.
Something goes with it from this world to that other.*

*"The gods feed upon men."
Something comes back with it from Asgard to Midgard.
"The gods nourish us."*

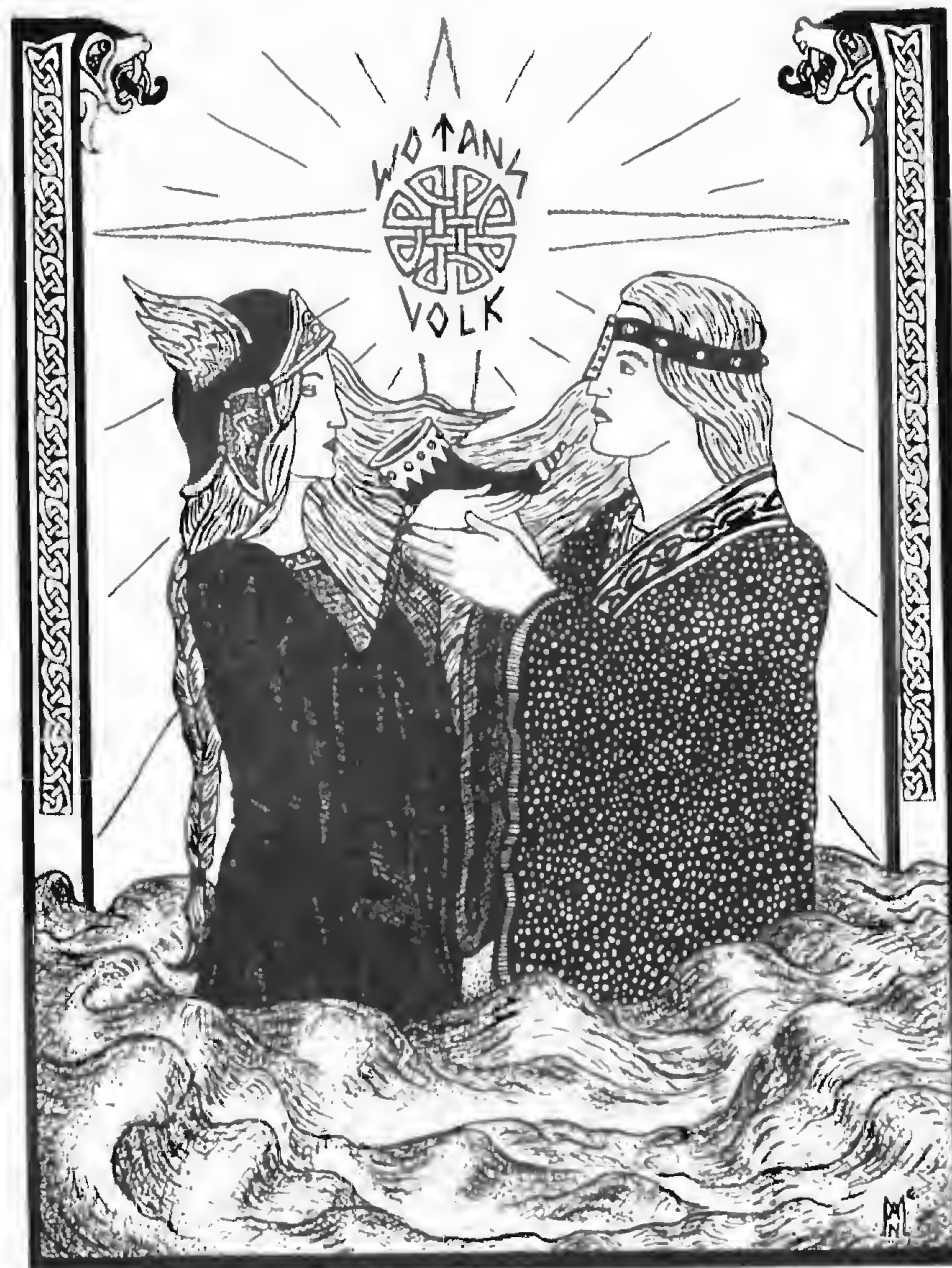


INCANTATIONS

The words "incantation" and "enchant" are both derived from Latin "cantare" (sing), and "charm" is from Latin "carmen" (song). The element of singing or chanting is magically important because it means that the words are put together deliberately. In the same way as an orator or poet depends on the power of words to convey impressive ideas and to sway his audience, so the godi or sejdmaðr has his incantations. Likewise the suppliant with his prayers, although fulfilling different needs, makes deliberate use of compelling language, both engaging in sound and clear meaning.

The essential principle of incantation is the use of sonorous, rhythmical, rhetorical language which is not spoken flatly, but chanted. This is done with steadily rising intensity as the ritual proceeds. The whole process contributes to a rising state of intense excitement and self-intoxication in which the Godi or Sejdmaðr feels confident that the words he utters are charged with invincible power and are actually taking effect.

When incantations have fixed formulae, or are accompanied by prescribed postures and gestures, or are associated with real or symbolic sacrifice, an element of magical power raising, if not always present, may at least be attainable. Incantations do not change our gods, they change us. They deepen insight, increase intuitive perception, expand consciousness and transform personality. In modern times the phrase "great chain of being" is often applied to a way of viewing the long ongoing connection with our Aryan ancestors and gods of our folk. Through the invocations we unlock direct channels to these ends.





MEDITATION

In the schools of the religious way a strong emphasis on "obedience" is often demanded before anything else, that is, full and unquestionable submission, although without understanding. In the path of Wotanism, understanding is the first requirement before anything else. Results of effort are always proportional to understanding. Even practitioners who possess a wide knowledge of Wotanism may often find themselves lacking the direction of spiritual communion with the folk Gods and the higher self which they are seeking. The practice of meditation has long served as a direct means of projecting our inner soul outward towards the archetypical Gods of our folk.

The spiritual world is the sphere of "causation"; the material world is the sphere of "effects," while the intellectual realm, or soul-world, is the sphere of "meditation."

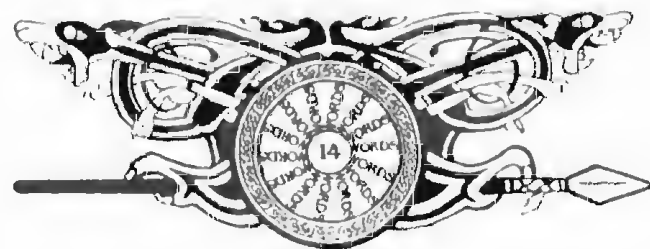
Concentration must not be confused with meditation. The former implies an exercise of the will; the mind centers its powers on an object or idea until it yields its essence. Meditation on the other hand does not require any forceable harnessing of the will. Meditation is something that emerges from the cessation of conscious thought.

To gain the clearest insight into the practice of Wotanism, one should follow one's own natural heartfelt instincts. Wotanism is a religion of the blood; do not let others lead you astray. Develop a broad enthusiastic interest in all available literature on the subject. Make a practice to meditate at least once a day. Meditating may seem somewhat uncomfortable at first. Precisely, it is a means to provide open channels in the mind that are not often obtainable by other methods. Meditation which is followed by heightened awareness is of a special nature. Man offers himself to our gods of the folk. He stands before them like a canvas before the painter or the marble before the sculptor. It is through meditation that our most unlimited powers are obtained, marvels or miracles are worked, the highest spiritual knowledge is acquired and union with the great gods of our folk is eventually gained. The practice of meditation is the surest way to establish

a sound, mental framework and effective working relationship with the gods of our forebears. The meditation process is of a profound significance. It shows the reality of certain relations of a still unknown nature between psychological and organic process. It demonstrates and proves the objective importance of spiritual activities which unlocks new worlds of thought. One must keep the mind open while learning this meditation system; it becomes easier as one becomes familiar with the process.

The Aryan Folk are a productive, creative and spiritual people. The blood of our ancient ancestors courses through our veins and hearts today, as it has for millennia past. Our indigenous gods and heroic forefathers are what we ourselves strive to become in the upward development of our being. The more we focus and meditate, the more they become a part of our spirit. As our ideas formulate and become real and tangible, our will and our destiny will do likewise.

The path of Wotanism is fundamentally based upon strength of character, courage and racial fortitude, combining the highest ethics of our people. It is hoped that those who study these meditations will take this time to develop a thorough understanding of this ancient, yet timeless practice.



It is vitally important that we realize the value of Wotanism and that this value remains a bonding element which fires our will to self-preservation and the indomitable force and creative spirit of our Folk and our heritage. The return to Wotanism is the return to one's own soul and the re-establishment of our own true ways.

The dynamic configuration of the "Star System" in the following pages (pgs. 112-113) provides a starting place. Much like a clock, the star system begins at the dawn of the first day of the week, Sunday. Each point of the center seven pointed star



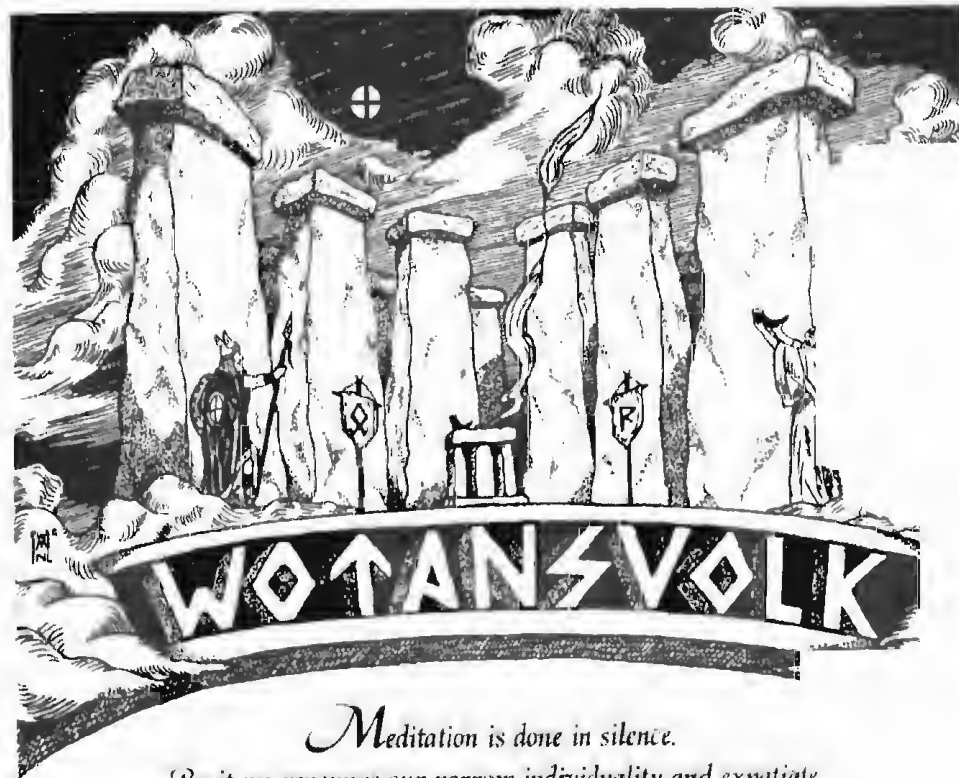
points to a day of the week. Each day of the week has its own symbolic god, mine, planet and number.

Transcoursing the seven pointed star is a continuous clockwise flow through the days of the week. The smaller stars are the geometric configuration representing each sacred planet and god. It is helpful to note that each planet rules the first hour after sunrise on its own day. The succeeding hours are ruled by the other planets in the order: Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars.

Through this systematic method our minds are aligned to the time, place and appropriate god of our folk, denoting the spiritual focus for each day. Originally the seven day system was adopted in Rome circa 400 CE and would soon spread into Northern Europe. Each God on the seven pointed star represents a symbolic character manifestation of energy, each having its own distinct dynamics and assignment of function. The conscious interplay between archetype and man provides a world view of inter-connectedness portrayed through our folk gods. We create a mental vision of things visible and invisible, inter-connected in a manner for which mechanical cause and effect cannot alone account or explain. These two precise notions underlie quantum physics, while physics underlies all the technology of our times.

No man can comprehend more than the courage and imagination of his heart can grasp. To grasp this world view of inter-connectedness in the depths of one's race and soul is a very different matter for modern, urban man. It often requires a rare philosophic gift and years of uncovering such inter-connected ancestral and mythological ties. The Aryan god, the goddesses and the demigods, the heroes, Titans and spirits of good and evil are the pageant of eternity. They are the elements which unite our collective consciousness as a folk.

It is essential that we realize that all cycles in life turn in circles. Each hour, day, week, month, year, century and millennium represents a living cycle in the ever-turning wheel of time. In this wheel all great things turn and return, but it takes the conscious, right deeds of our people working together with the sacred works of our gods, all in harmony with nature, to ensure the continuance of right order of the world. Again we see the need for the



Meditation is done in silence.

By it we renounce our narrow individuality and expatiate into that which is infinite. Only in the sacredness of inward silence does the soul truly meet the secret hiding God.

The strength of resolve which afterwards shapes life, and mixes itself with action, is the fruit of those sacred, solitary moments.

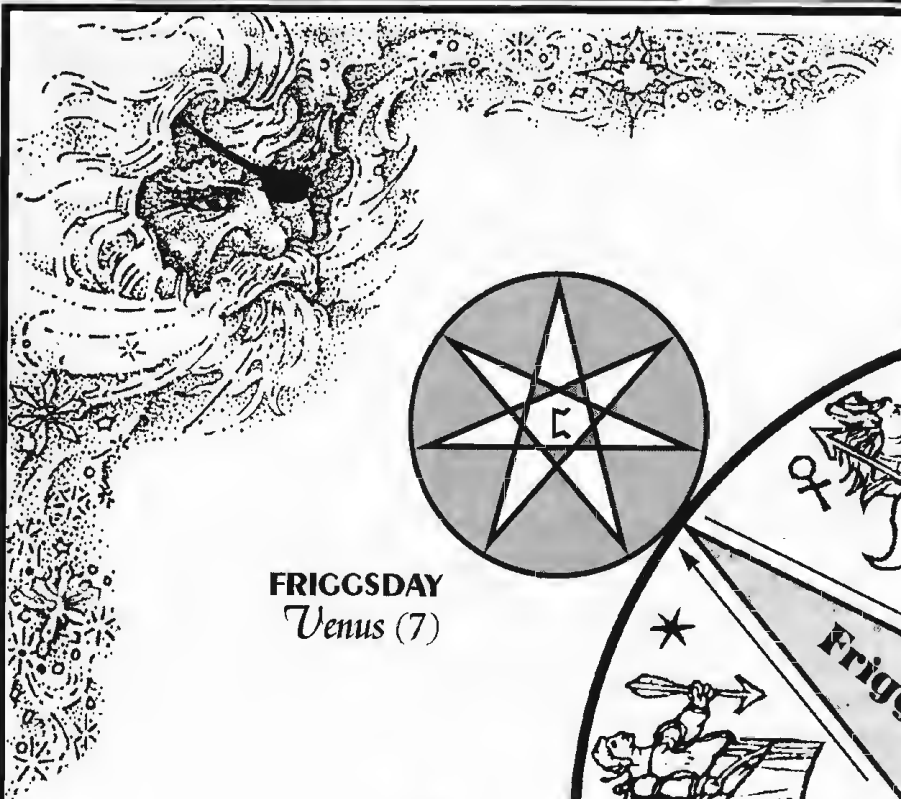
There is a divine depth in silence. We meet God alone.

F.W. ROBERTSON

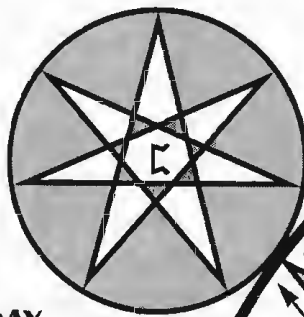
harmonious workings of our folk gods and nature. All of the gods are as dependent upon us for their continuing existence as we are upon them for our being, strength and direction.

This system will help us become more attuned and in balance with nature, our folk soul and life purpose, as well.

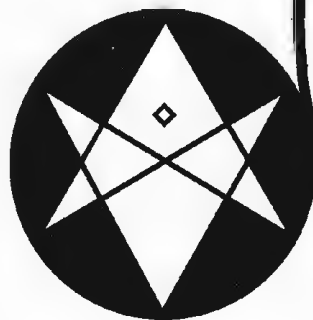




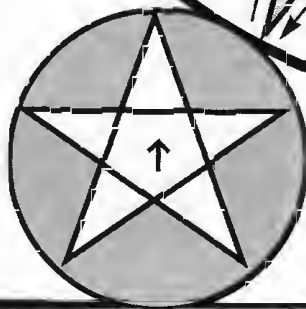
FRIGGSDAY
Venus (7)



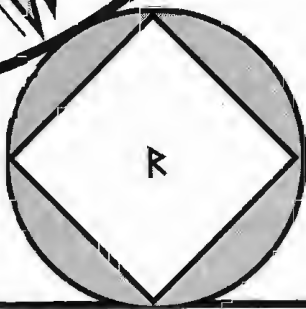
SUNDAY
Sun (6)



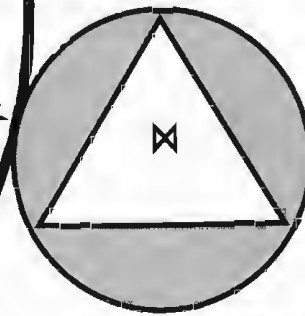
TYRSDAY
Mars (5)



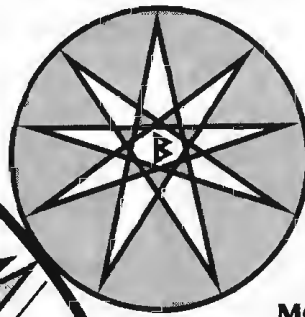
THORSDAY
Jupiter (4)



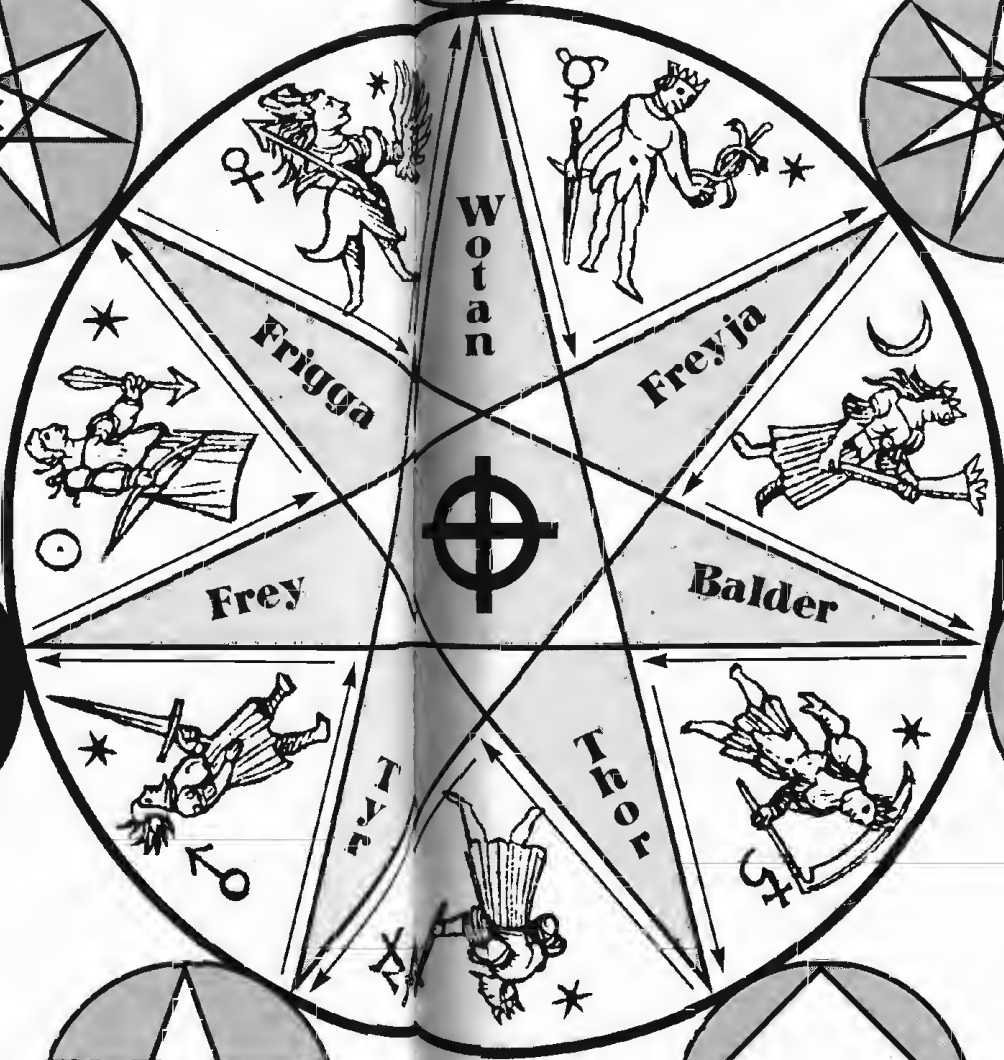
SATURNDAY
Saturn (3)



MOONDAY
Moon (9)



WOTANSDAY
Mercury (8)



Sunday

Old English :

sunnandæg "day of the sun"



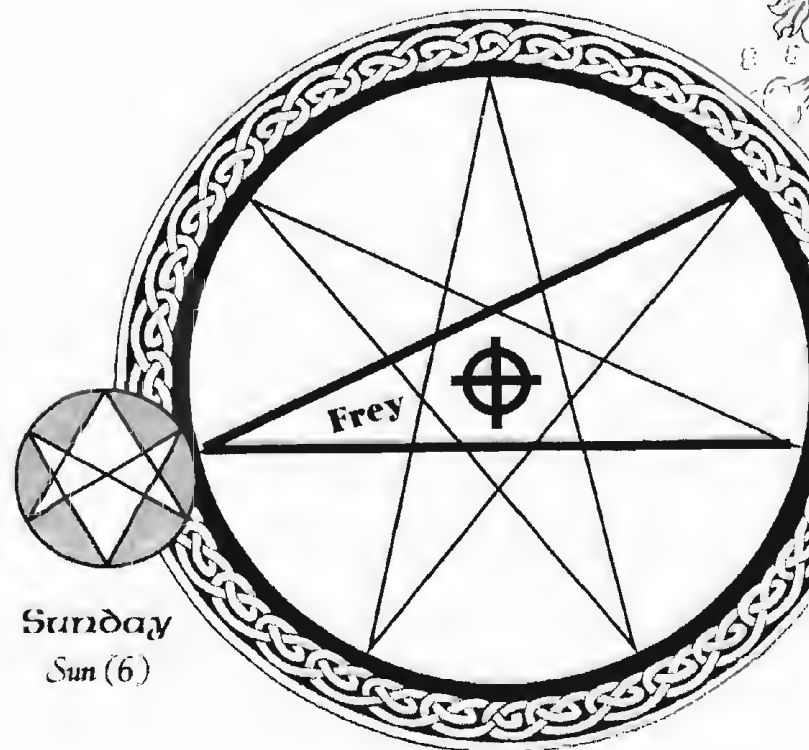
GodFrey
 Runeingwaz ♦
 PlanetSun
 Number6
 ColorOrange
 ToneRe
 SignLeo
 WonderColossus at Rhodes



Day of Works of Light

The sun is the heart of the solar world (system). From thence, sensation is radiated into every nerve center of the great body and waves of the life-essence flow into each artery and vein... the planets are its limbs and pulses.

Six (6) is the number of vibrant life and strength, which can be used to create or destroy. The number six is rarely found in mythic contexts.



Sunday
 Sun (6)

Invocation :

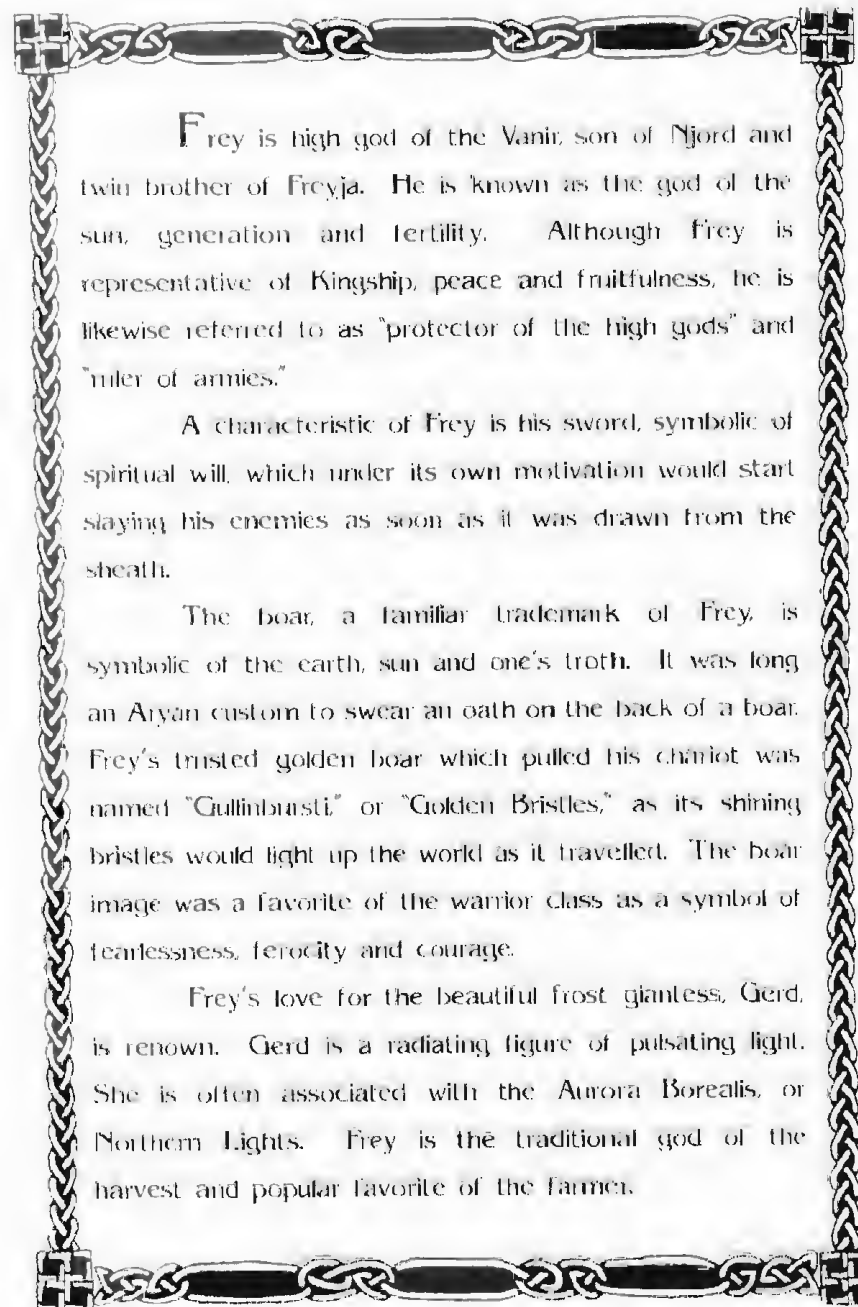
Facing the Sun,
 make the sign of the hammer saying:
 "Wotan, Balder, Frey, Thor"



Hail great Frey, high god of the Vanir!
God of the sun, fertility, life force and all its vigor!
Your power we witness in image
of the wild stallion, boar and sword invincible.
Frey, friend of our folk, harvest and fertile season.
Protector of the gods and ruler of armies.
We give thanks for thy guardianship.
Move us with your might, free us with your spirit.
In lordly manner you serve as both benefactor and exal
May strength and honor be with you
and with our people always.



Frey



Frey is high god of the Vanir, son of Njord and twin brother of Freyja. He is known as the god of the sun, generation and fertility. Although Frey is representative of Kingship, peace and fruitfulness, he is likewise referred to as "protector of the high gods" and "ruler of armies."

A characteristic of Frey is his sword, symbolic of spiritual will, which under its own motivation would start slaying his enemies as soon as it was drawn from the sheath.

The boar, a familiar trademark of Frey, is symbolic of the earth, sun and one's troth. It was long an Aryan custom to swear an oath on the back of a boar. Frey's trusted golden boar which pulled his chariot was named "Gullinbursti," or "Golden Bristles," as its shining bristles would light up the world as it travelled. The boar image was a favorite of the warrior class as a symbol of fearlessness, ferocity and courage.

Frey's love for the beautiful frost giantess, Gerd, is renown. Gerd is a radiating figure of pulsating light. She is often associated with the Aurora Borealis, or Northern Lights. Frey is the traditional god of the harvest and popular favorite of the farmer.

m oonday



Old English :

monandæg "day of the moon"



GodFreyja
 Rune..... berkanó B
 Planet.....Moon
 Number9
 ColorViolet
 ToneTi
 Sign.....Cancer
 Wonder.....Temple of Diana
 at Ephesus

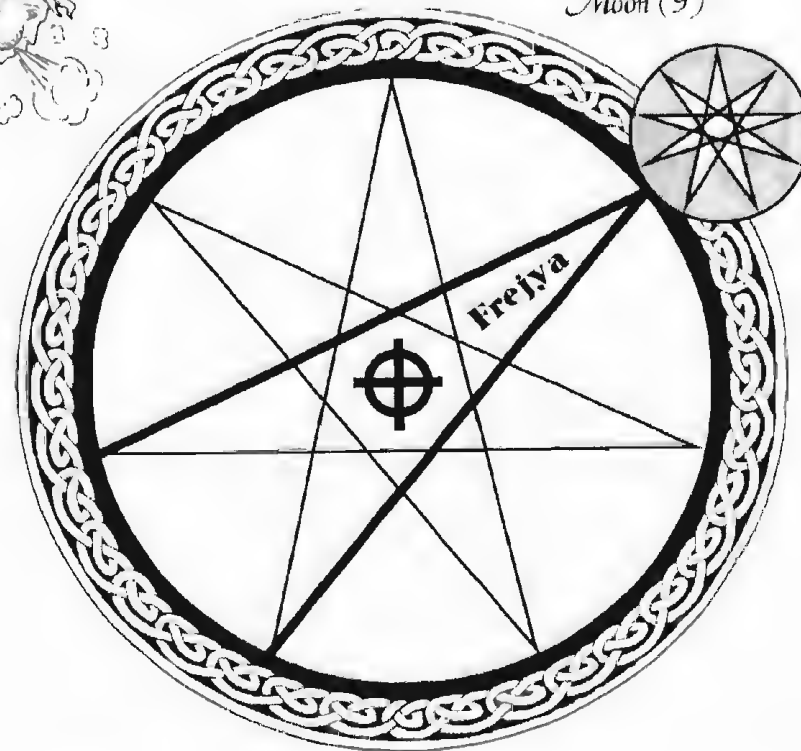


Day of Works of Divination and Mystery

The name "moon" means "the measurer" or one who metes out time with her phases and movements. The word "month" in its origin means "a measurement of the moon." Nine (9) is the "holiest of numbers" and the root of psycho-cosmic powers; it lends to any purpose. It is the number of life eternal and death enduring. Nine transforms what it touches, yet it remains eternal within itself. Its use abounds in myth and legend, symbolized in the Knot of the Slain and the nine worlds of the Yggdrasil.

Moonday

Moon (9)



Invocation :

Facing the Sun,
 make the sign of the hammer saying:
 "Wotan, Balder, Frey, Thor"



Hail Freyja, Lady of the Vanir, Goddess of love and fertility!

We call out to you in loving devotion.

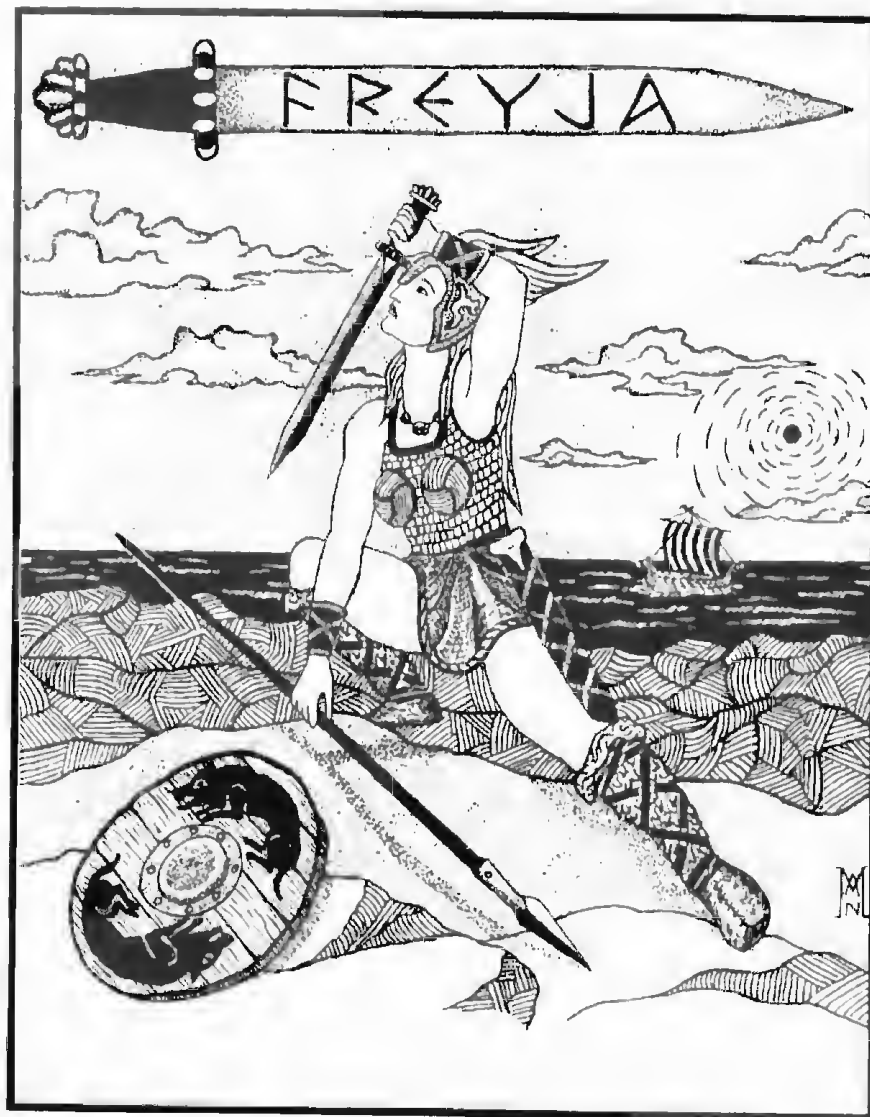
Most beautiful of the goddesses, we invoke you!

*Your blessings strengthen our folk with new life
 in the quickened wombs of our womankind.*

*Withhold not your gifts from us, but continue instead to pour forth,
 as we summon you by the ancient names.*

Sister of Frey, possessor of the slain,

*We await your attendance as a sign of our communion and kinship.
 May strength, love and honor be with you and with our people always.*



Freyja

Freyja is the Teutonic goddess of fertility and physical love. The twin sister of Frey and the daughter of Njord, like her relatives, she was of Vanir descent.

Among the goddesses Freyja has always been by far the most beautiful. Her hair was more lovely than Sif's and her features more handsome than Frigga's. Her palace was called Sessrymnir, which was found in the realm of Folkvang in Asgard. Wotan chose her to become the leader of his elite force of warrior maidens, the Valkyrs.

It was the Valkyrs who would come to the battlefields for the dead heroes, whom they would transport across Bifrost, the rainbow bridge, into Valhalla.

Freyja was the proud owner of two fantastic objects, the necklace "Brisingamen" and a cloak of falcon feathers, like Frigga.

Cats were considered sacred to Freyja and it is only natural that her chariot should be pulled by felines, but often times it was pulled by her special boar "Hildisvini."

Tyr'sday



Old English :

tiwesdæg "day of Tiw - Tyr - Tew"

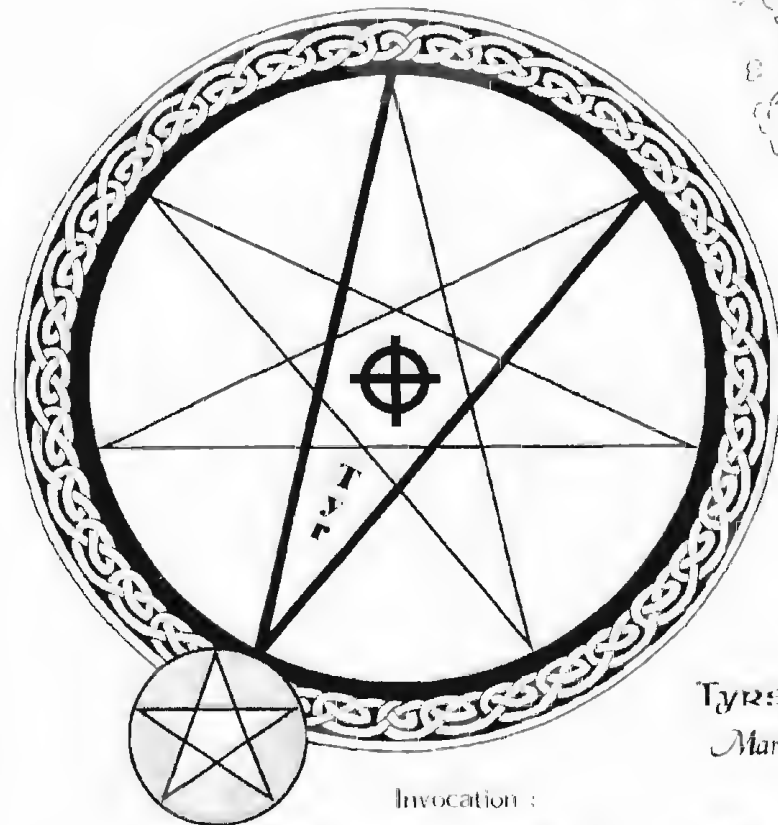


GodTyr
 Runetiwaz ↑
 PlanetMars
 Number5
 ColorRed
 ToneDo
 SignAries (Scorpio)
 WonderTomb of Mausolus



Day of Works of Wrath

Five (5) is the number of ordered time and space. The ancient Germanic week was five nights long, which was also the length of time one had to respond to a legal summons. It is rarely found in mythological lore, but for operative purposes, it is a powerful invocatory formula.



Tyr'sday
 Mars (5)

Invocation :

Facing the Sun,
 make the sign of the hammer saying:
 "Wotan, Balder, Frey, Thor"



Hail Tyr! Relentless sword god, steadfast as the world pillar.

Bringer of justice and victory.

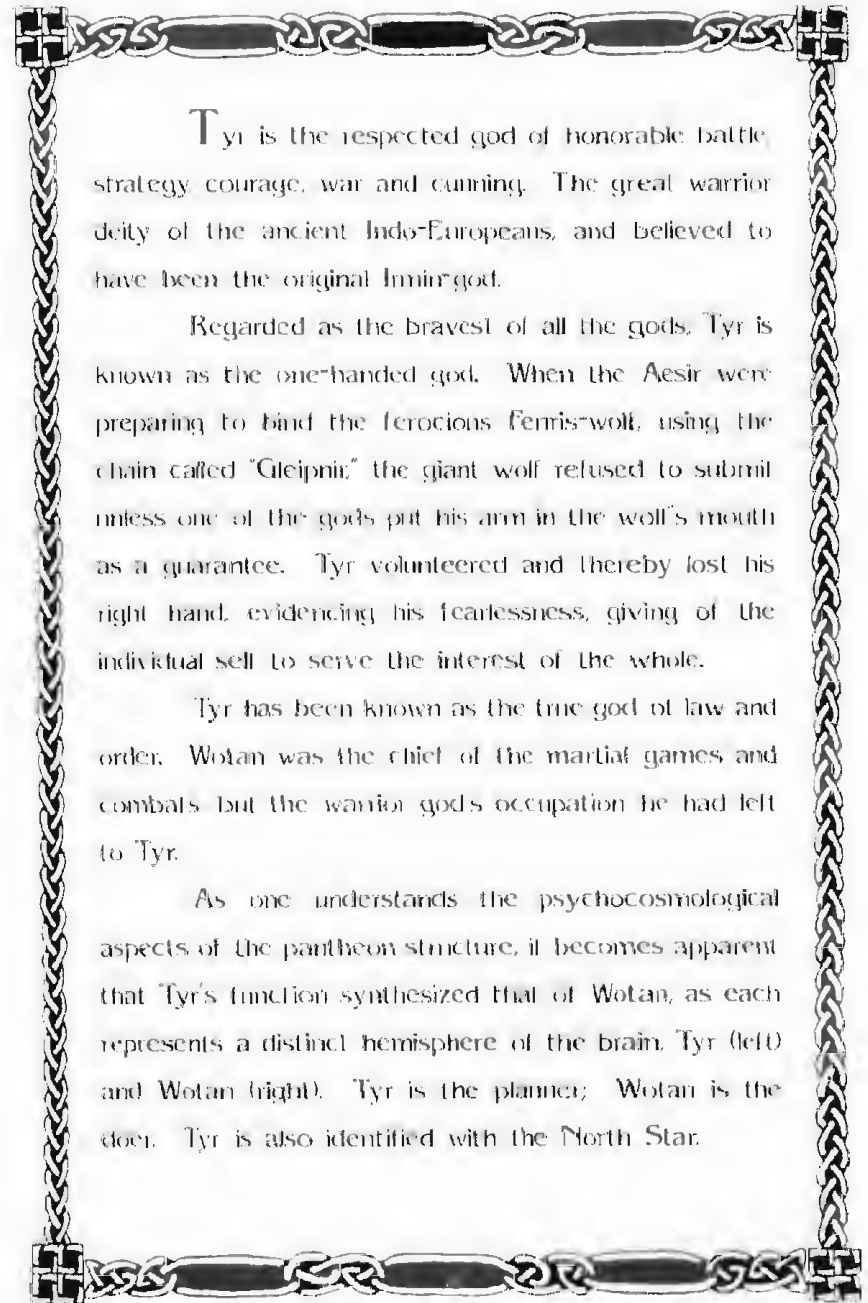
*May our minds in this consecrated place likewise be consecrated,
 as is our will, to the just service of Tyr, valiant and wise.*

*Inspire us in courage and sacrifice,
 reassure us in the work of order and our folk.*

*It is your rune that we grue on our sword and spear.
 Mighty Tyr, sky god of the elder days, may everything be as you
 wish and all the folk stand with you as you have stood with us.
 May love strength and honor be with you and with our folk always.*



Tyr



Tyr is the respected god of honorable battle, strategy, courage, war and cunning. The great warrior deity of the ancient Indo-Europeans, and believed to have been the original Imir-god.

Regarded as the bravest of all the gods, Tyr is known as the one-handed god. When the Aesir were preparing to bind the ferocious Fenris-wolf, using the chain called "Gleipnir," the giant wolf refused to submit unless one of the gods put his arm in the wolf's mouth as a guarantee. Tyr volunteered and thereby lost his right hand, evidencing his fearlessness, giving of the individual self to serve the interest of the whole.

Tyr has been known as the true god of law and order. Wotan was the chief of the martial games and combats, but the warrior god's occupation he had left to Tyr.

As one understands the psychocosmological aspects of the pantheon structure, it becomes apparent that Tyr's function synthesized that of Wotan, as each represents a distinct hemisphere of the brain. Tyr (left) and Wotan (right). Tyr is the planner; Wotan is the doer. Tyr is also identified with the North Star.

Wotansday



Old English : *Wōdnesdæg*
 "day of Woden-Odin-Wotan"



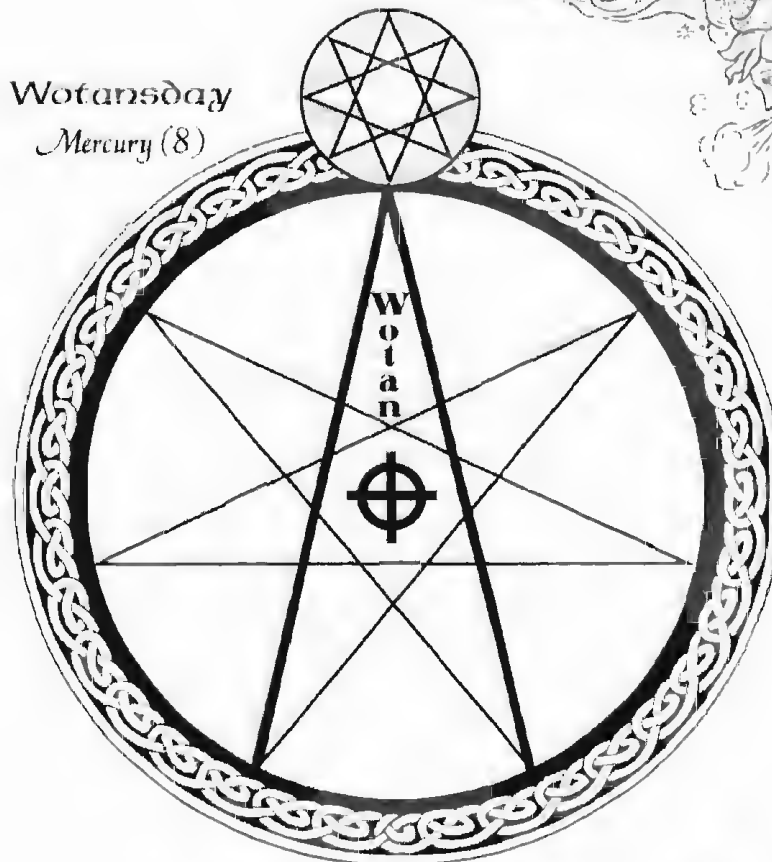
God.....Wotan
 Runeothala ✘
 PlanetMercury
 Number8
 Color.....Yellow
 ToneMi
 SignGemini (Virgo)
 Wonder Great Pyramid
 of Egypt



Day of Works of Science

Eight (8) is the number of wholeness, new beginnings and perfect symmetry. Its chief significance can be found in the eightfold division of the heavens. It is the number of spatial ordering. Eight is abundant in mytho-magical lore. The complete octave of the musical scale exemplifies the essential nature of the number eight, being both entirety and renewal.

Wotansday
 Mercury (8)



Invocation : Facing the Sun,
 make the sign of the hammer saying:
 "Wotan, Balder, Frey, Thor"



Hail Wotan! Giver of victory! Thou who knowest the runes of wisdom and power, I stand before you and welcome you this day. Bring our people to know the strength of your ancient ways. Grant us knowledge of thy wisdom that I may better serve thee and our folk. Great Wotan, it is you who has fired our hearts and our minds in the roaring cauldron of our creative racial instinct. Grant prosperity to us and well-being to our kind as long as we live.

We thank thee, Wotan,

*Allfather and high one of the Aesir and Vanir.
 May strength and honor be with you and our people always.*



Wotan

The supreme god of the Aryan Teutonic religion, Wotan is commonly known as the Allfather, in that he symbolizes the reigning deity over all the gods of the Aesir and Vanir. Most of the gods of Asgard are in some way descended from him.

Wotan is a majestic figure known for his high wisdom, power and as protector of warriors whose hearts are true and courageous. Often flanked by two wolves, Geri and Freki, which characterize cunning and nocturnal hunting prowess, there are always perched nearby two ravens, whose names, Huginn and Muninn, signify thought and memory.

Wotan is usually shown holding his magnificent spear, Gungnir, and wearing the gold spiral design ammband, Draupnir, which self-replicated every nine days. Respectively these objects symbolize Wotan's strength and his fertility. The eyes of Wotan represent the sun and the moon. Wotan gave his left (moon) eye at Mimir's Well to gain wisdom of the eternal mysteries. Realizing that only through pain and hardship is knowledge ever attained, Wotan sacrificed himself on the Yggdrasill tree for nine days and nine nights, pierced by a spear, to gain knowledge and mastery of the runes.

Wotan's high throne in Asgard is called Hlidskjalf, whence he could see all things. Wotan's halls are Gladsheim, Valaskjalf and Valhalla.

Wotan is the foremost archetype of Aryan man and the essence of our transforming consciousness.



Thursday

4

Old English :

thürsdæg "day of Thor - Thunar "



God.....Thor

Rune.....raido R

Planet.....Jupiter

Number4

Color.....Blue

ToneSol

SignSagittarius (Pisces)

Wonder..... Gardens & Tower
of Babylon



Day of Works of Politics or Religion

Four (4) is the number of solidity and waiting. It contains power, which is one of its primary uses in myth. The symbolism includes: the four seasons, four corners of the earth (or base of the pyramid), the four directions and the four winds.



Thursday
Jupiter (4)

Invocation :



Facing the Sun,
make the sign of the hammer saying:
"Wotan, Balder, Frey, Thor"

Hail Thor! God of Thunder! Defender of Asgard and Midgard.

**Endow us with courage and aid us in the fight
against the enemies of our faith, family and folk.**

Fearless Thor!

Warrior among the gods and steadfast in loyalty and truth.

**Protect and encourage us with the might
of thy strength and invincible hammer.**

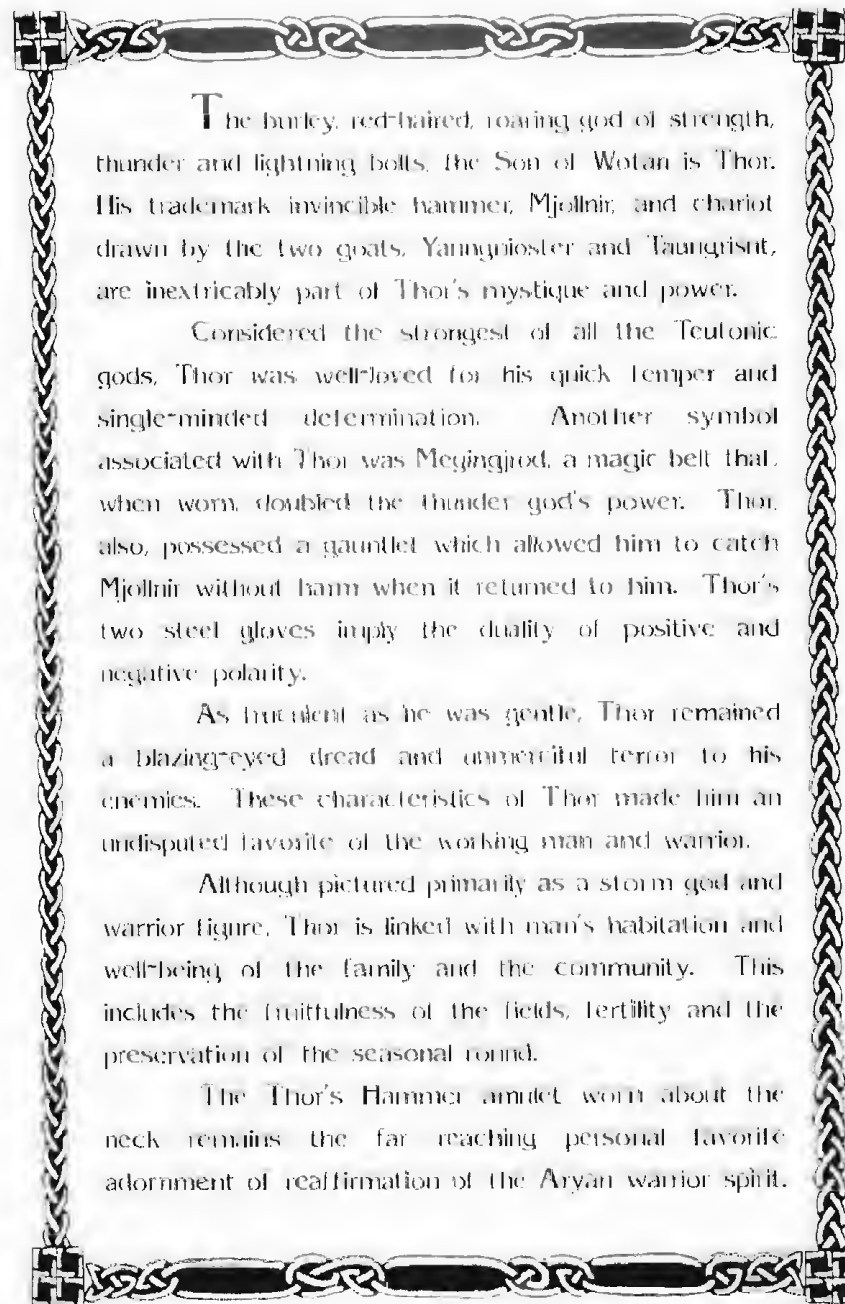
May everything be as you wish

and all our people stand with you as you have stood with us.

May strength and honor be with you and with our people always.



Thor



The burly, red-haired, roaring god of strength, thunder and lightning bolts, the Son of Wotan is Thor. His trademark invincible hammer, Mjolnir, and chariot drawn by the two goats, Yngnioster and Taungisut, are inextricably part of Thor's mystique and power.

Considered the strongest of all the Teutonic gods, Thor was well-loved for his quick temper and single-minded determination. Another symbol associated with Thor was Mejingjrod, a magic belt that, when worn, doubled the thunder god's power. Thor also possessed a gauntlet which allowed him to catch Mjolnir without harm when it returned to him. Thor's two steel gloves imply the duality of positive and negative polarity.

As brutulent as he was gentle, Thor remained a blazing-eyed dread and unmerciful terror to his enemies. These characteristics of Thor made him an undisputed favorite of the working man and warrior.

Although pictured primarily as a storm god and warrior figure, Thor is linked with man's habitation and well-being of the family and the community. This includes the fruitfulness of the fields, fertility and the preservation of the seasonal round.

The Thor's Hammer amulet worn about the neck remains the far reaching personal favorite adornment of reaffirmation of the Aryan warrior spirit.

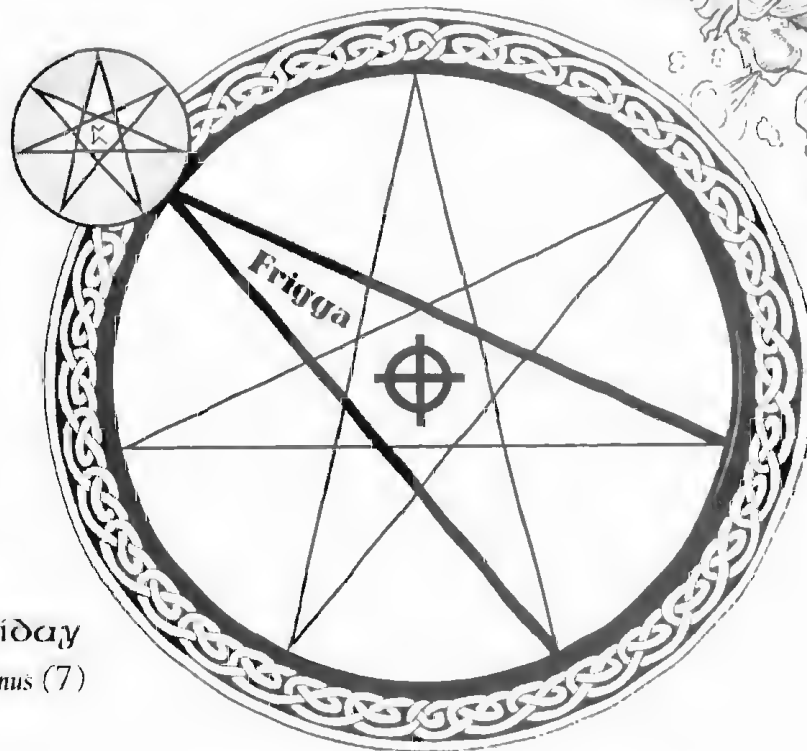
frígedag "day of Frigg"



WonderStatue of Jupiter
at Olympus



The number seven (7) is the number of completion, death and passive contact with the "other worlds." A seven night interval is traditional between death and performance of the funeral rites. A powerful hermetic number there are seven days of the week, the seven seals, seven celestial spirits, the seven colors of the rainbow, seven notes of the musical scale and seven Wonders of the World.



Friday
Venus (7)

Facing the Sun,
make the sign of the hammer saying:
"Wotan, Balder, Frey, Thor"

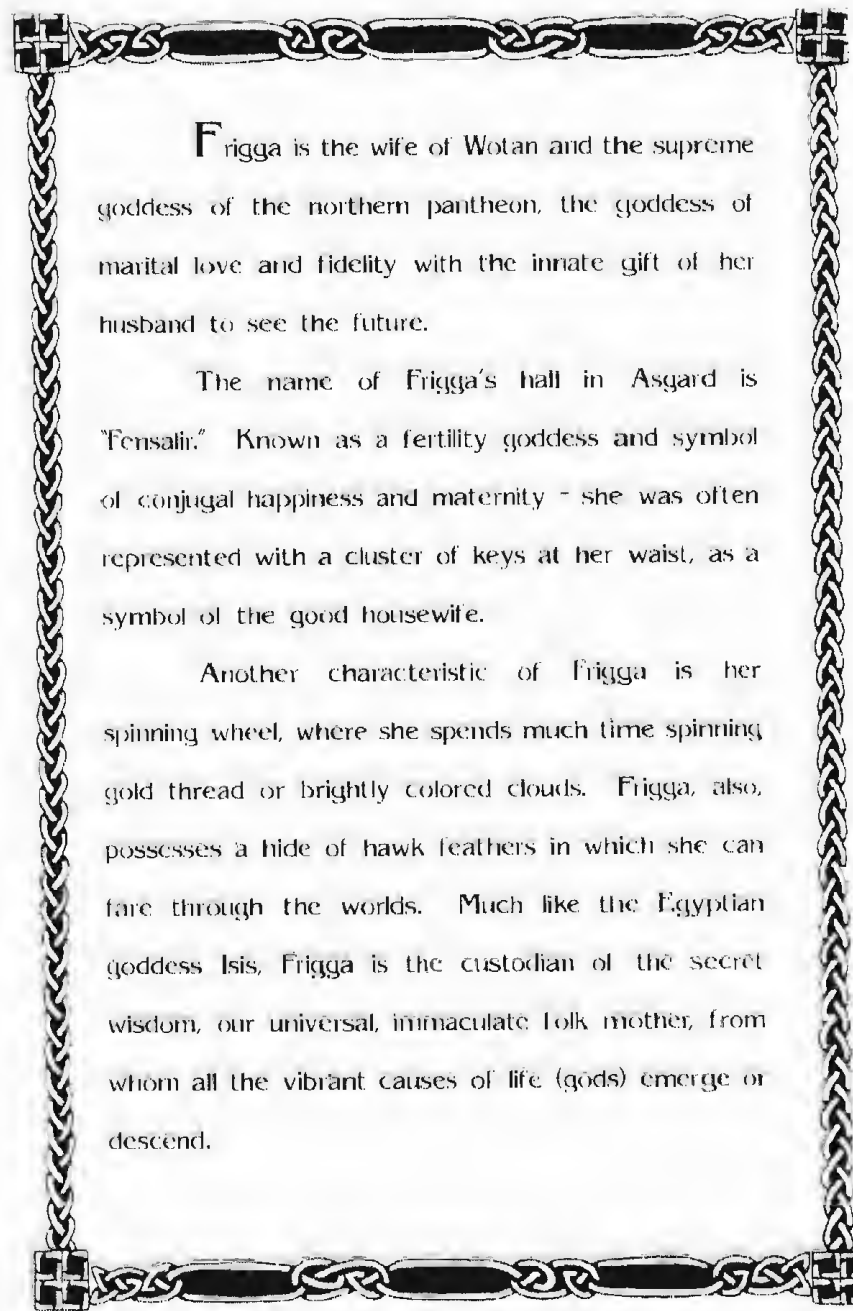


*We praise you and invoke your blessing on our folk.
Great Frigga, giver of birth and death, spinner of fates,
thy fruit and wisdom keep us all.
May everything be as you wish,
and all our folk stand with you as you have stood with us.*

*May love, strength and honor
be with you and all our people always.*



Frigga



Frigga is the wife of Wotan and the supreme goddess of the northern pantheon, the goddess of marital love and fidelity with the innate gift of her husband to see the future.

The name of Frigga's hall in Asgard is "Fensalir." Known as a fertility goddess and symbol of conjugal happiness and maternity - she was often represented with a cluster of keys at her waist, as a symbol of the good housewife.

Another characteristic of Frigga is her spinning wheel, where she spends much time spinning gold thread or brightly colored clouds. Frigga, also, possesses a hide of hawk feathers in which she can fare through the worlds. Much like the Egyptian goddess Isis, Frigga is the custodian of the secret wisdom, our universal, immaculate folk mother, from whom all the vibrant causes of life (gods) emerge or descend.

Saturday h

Old English :

sæternesdæg "day of Saturn"



God Balder
 Rune dagaz ✖
 Planet Saturn
 Number 3
 Color Green
 Tone Fa
 Sign Capricorn (Aquarius)
 Wonder Lighthouse
 of Alexandria

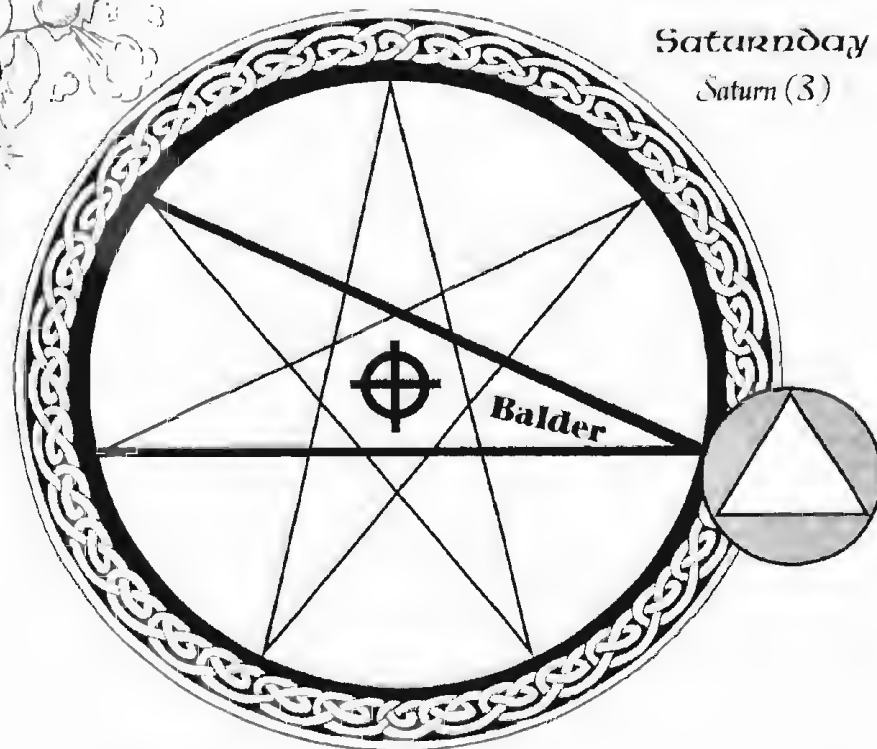


Day of Works of Mourning

Three (3) is the holy number that is vastly represented in lore. It indicates a complex functioning process and is the root force of dynamism. In runecraft three is used to complete and to quicken things. Past, present and future, life, birth and death. Positive, negative and neutral. We see these things symbolized in the Tretot, the Head of Gercon, the Triskellion and the Valknut.

Saturday

Saturn (3)



Invocation :

Facing the Sun,
 make the sign of the hammer saying:
 "Wotan, Balder, Frey, Thor"

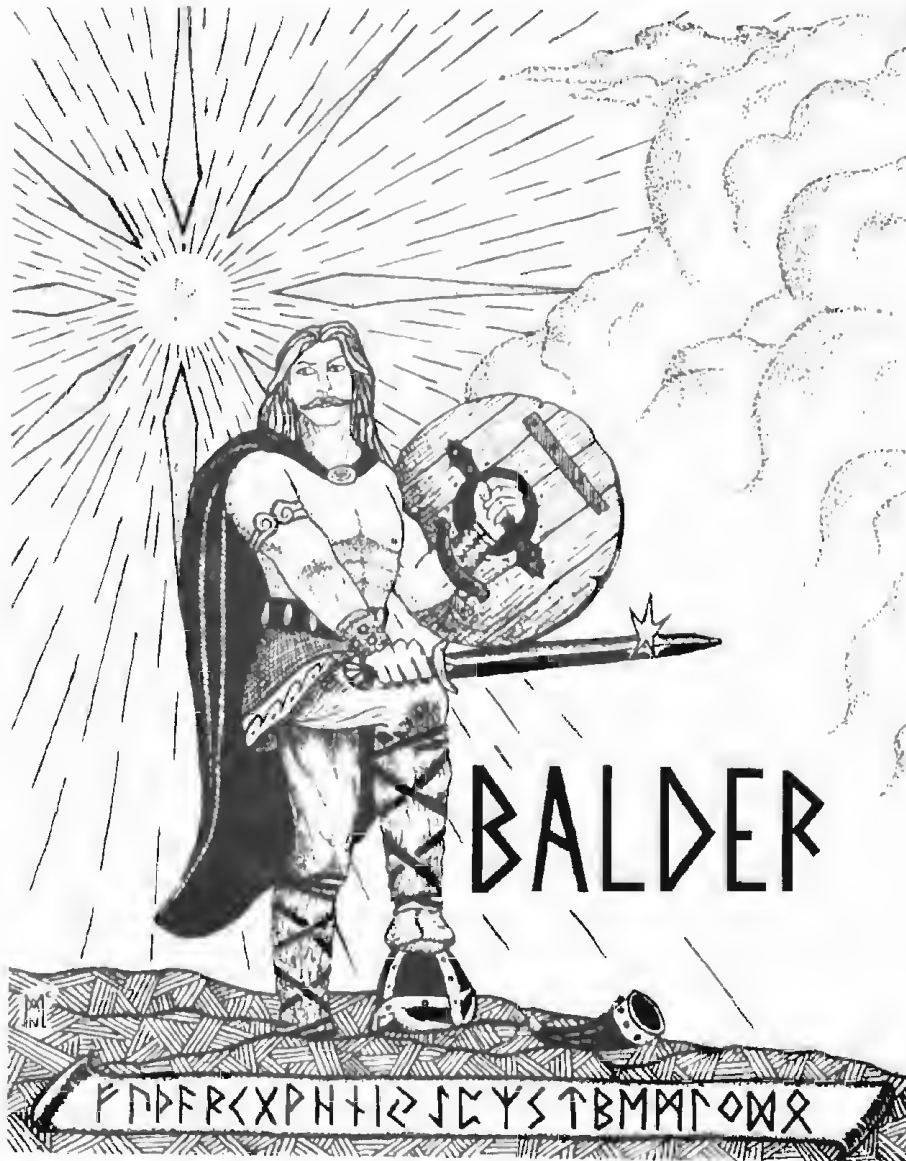


*Hail Balder! We welcome you to this world,
 shining one of the gods, instruct us in thy ways of thy virtue.
 Hail Balder the bright, whose radiance lit a golden age,
 joy of god kin and mortal kin.*

*It was you who was slain by darkness and deceit,
 which despised your goodness.*

*We pay witness to you, Balder, that you fell to rise again to an
 eternal hope of a greater, yet golden time. We hail your speedy return.
 Show us the way of the warrior who walks in balance with goodness
 in his heart. Your wisdom teaches us the mysteries of rebirth.
 May strength and honor be with you and all our people always.*

Balder



The most cherished and beloved of all the gods is Balder, the symbol of light and truth. Son of Wotan and Frigga, half-brother of Thor, he is known as the most handsome of the Aesir. His flowing blond hair was thought to be the radiant beams of the summer sun, which warmed the earth and spirits of the Aryan races. His skill with runes and his tremendous knowledge of healing herbs made him a prominent deity during times of illness in Midgard.

Balder's palace was called "Bleidablik," where he lived with his wife Nanna, a goddess of vegetation. Bleidablik featured a golden roof supported by towering pillars of solid silver. It was said that no untruth could pass through its doors. Frigga had rendered Balder impervious to wounds from all known weapons. Balder met his predestined physical death at the hands of his evil brother Hoder, encouraged by the scheming Loki, with the only element known which could cause his death, a dart of mistletoe. With the death of Balder the good gods experienced their greatest sadness. It is known that Balder would have his day of resurrection and usher in the new age of light for Aryan man after Ragnarok, ensuring new hope for the future. It is believed that both Balder and Hoder together represent the hidden seed of Wotan's soul.



WOTANSVOLK CEREMONY

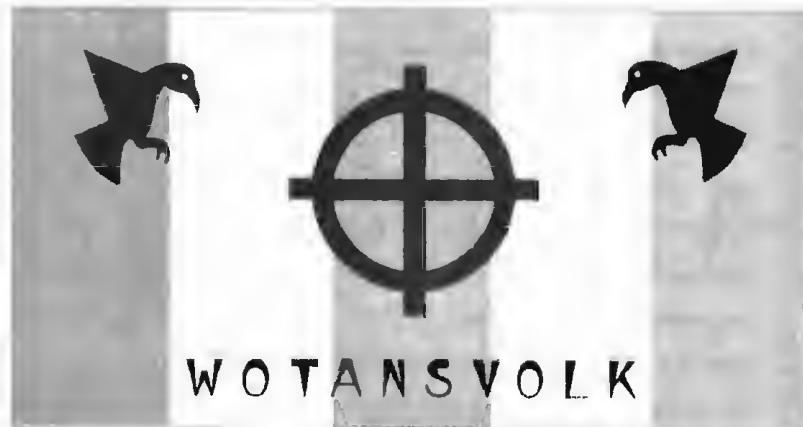
Blot & Sumbel

Since the mid 1980's Wotanist kindreds have been forming at a rapid rate throughout the Aryan world, particularly in the United States and Europe. The term "kindred" is used to describe a group of Wotansvolk who actively practice and promote the ancient pagan traditions of Wotanism. It is a commitment of shared spiritual belief and truth. A kindred identifies itself under the definitive name of its choosing.

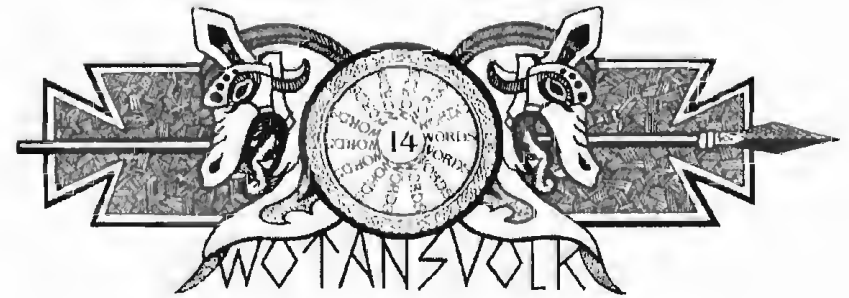
The festive cycles of the calendar year, as in ancient times, set the key direction and course of activities for every kindred. The practice of Wotanism ritual and ceremony of the annual festivals is recognized as the most effective way of impressing on our Aryan folk the wisdom, ethics and customs of our ancestors. Celebrating our indigenous traditions is as ancient as our race and is essential to our identity, unity and survival as a people.

"Wotansvolk" pronounced "VOH-TAHNS-FOLK"

"Blot" pronounced "BLOHT" (rhymes with boat)



The Wotansvolk flag is a timeless symbol of our identity and unity as a people through Wotanism. The Wotansvolk flag is red and white stripes, reminiscent of Viking longship sails. Red signifies the blood of our martyrs in Valhalla, and white the nobility of our race. Wotan's ravens, Huginn and Muninn, represent thought and memory. The solar wheel is symbolic of Allfather Wotan, or Wotan's Eye, which he sacrificed for wisdom.



BLOT

The most traditional and popular high point of each kindred ceremonial gathering is the blot (ceremony) and sumbel (toasting). These are a standard, customary practice of most every kindred. The following is a sample guideline which can be used for each of the eight essential blotar (ceremonies) of the year.



- CIRCLE CLEANSING -

A circle is formed by kindred members, with the staller (altar) preferably to the North.

The Godi stands before staller for two minutes of silence.



- HAMMER HALLOWING -

Blot begins with the Godi performing hammer hallowing, walking clockwise around the circle of gathered Wotanists: to the North, East, South and West. At each cardinal station the ceremonial Thor's Hammer is held high with both hands as the Godi recites:

"Helga ve thetta ok hindra alla illska."

(Sanctify this enclosure and prevent all evil things from entry.)

Hammer is lowered and sign of the hammer is performed before moving to the next quarter.



† – OPENING THE CIRCLE –

The Godi stands in a life rune ƿ position, gandr in hand, facing circle and recites:

"I consecrate and make holy to Allfather Wotan this staller and place of sacrifice, banishing from it all influences which are unholy and impure. May our minds in this consecrated place likewise be consecrated, as is our will to the just service of Wotan, ancient god of our people. As the god Heimdall guards Bifrost bridge, may this place be warded against all forces unharmonious to our purpose here this day."

† – SACRED FIRE –

The Godi now lights candles (or torches, bonfire, etc.)

† – INVOCATION –

The Godi faces staller, holding high with both hands a horn of mead and recites:

"Wotan! Great God of our folk! Hear us this day, as we pay tribute to you and the high Gods of the Aesir and the Vanir. Bestow upon us here in Midgard your strength, courage and wisdom, that the knowledge of our blood be clearly known. Great Wotan! Allfather! We gather before you now, as we kindle the fire of cleansing and creation. Let flame be quickened by flame, that through the darkness we may come to the light, embued by the eternal mysteries. Now does the cycle of thy great turning blend. Wotan! Mighty sage! Sky-cloaked wanderer! Foster all that is good, ignite us with thy fire! Through thy symbols eternal we summon thee now, in your wisdom and radiant counsel."

† – BLESSINGS OF WOTAN –

The Godi dips evergreen sprig into the horn of mead and sprinkles each individual in the circle, saying:

"I give you the blessings of Thor."

(chose any appropriate God or Goddess for this blessing)

† – FIRST READING –

The Godi or a participant recites (or reads) aloud the nature and purpose of the given event.

† – SECOND READING –

The Godi or a participant recites (or reads) an appropriate ritual poem or a segment of the Eddas or Havamal.

† – ANOINTING –

An attendant walks around the circle, holding out a blessing bowl containing the runes. Each Wotanist randomly picks a rune from the bowl, as the Godi says:

"May this rune guide you and the Norns protect you."

The Godi anoints each Wotanist present with scented oil, pressing his thumb to the forehead of each individual, walking clockwise around the circle, and pronounces with each anointing:

"May the blessing of Frigga be with you."

(chose any appropriate God or Goddess for this blessing)

Each individual thus contemplates his chosen rune during the incantation that follows.





† – INCANTATION –

The incantation can be performed in individual group meditation or with everyone holding hands in a circle. An appropriate cadence is marked with a repetitive drum beat. The following is an example of an incantation to be read over the drumbeat:

*"I give honor to the lands of my Gods, ancient and good,
and the power that is within them —
I give honor to the winds of my Gods, ever fresh and new,
and the power that is within them —
I give honor to the warm sun of my Gods, ever giving of new life,
and the power that is within them —
I give honor to the seas, lakes and rivers of my Gods,
and the power that is within them —
Oh Great Ones of High Valhalla, I give honor to thee, for being
with us here in Midgard. May some of thy sacred presences
remain within us as we leave, and be ever near us, as well as
with those who are our blood folk.
To these do we hail!"*

With an accelerated drum roll, each Wotanist of the circle now comes forward individually to the staller and places his chosen rune back into the blessing bowl.

Then Godi approaches staller, holds blessing bowl with both hands over head and says:

*"Like the winter sky, in azure-garbed golden crown, the Gods of
Valhalla sit enthroned. Within thy doorway stands each noble
Norn, together bearing dates — rune written shield — they
made the laws and chose life for our children of ages, and wyrd
for men."*

Place bowl back on staller.

† – PETITION –

Holding a sword with both hands overhead, the Godi recites this petition:

*"In the mysterious journey through Midgard to our mortal
fate we look to you, oh High Gods of the Aesir and the Vanir,
as we find solace and wisdom in your guidance. We ask you to
be with us in times of struggle and aid us in battle with our
enemy, as we are the blood of thy blood. Divine in essence,
noble in form, the excellence to which we strive. Grant us,
Wotan, that we may earn our place with the Einherjar in
Valhalla. Assure us, Freyja, our continuing posterity and
bountiful crops. May the Norns weave the fellowship of our
tribes ever stronger, eclipse all doubts and let our bring soar
through the flaming ring of Wotan's eye."*

† – TROTH –

The Wotanists present join hands in a circle. With both hands overhead the Godi holds a sword or a spear and pronounces:

*"We have joined this circle, not us many, but us one, united
in the kindred spirit of our forebears. May each of us continue
to learn, to gain knowledge and use that knowledge to aid our
families, our folk and our future. To thy fourteen words we
remain ever faithful! These things we swear in Wotan's name!
Hail the Aesir and the Vanir! Hail the Folk!"*

All present reply:

"Hail the Aesir and the Vanir! Hail the Folk!"

The Godi closes the sumbel saying:

"This blot is now ended."





SUMBEL

The sumbel is the final stage of the ceremonial events. It is a time for toasting and speaking one's heart in the presence of one's kinsmen. Mead is the traditional beverage most often used in this ritual. (Sparkling cider or fruit juice is an alcohol-free substitute.)

The Godi pronounces:

"At this time we call attention to our sumbel, as we assemble in good kinship and brotherhood, bound by our blood, in this circle of honor. So gather we now, in ring of eld, at the holy well at Wyrd's mighty seat. Words of might shall we now speak, first to the high ones, the horn we shall raise! Then to the elder kin and old heroes gone! The third round to wish our wills to speak, receive this now, the sacred horn of the raven God, may we say what whets our hearts and drink in happy honor to those great ones of our folk!"

The first round of toasts is directed to a favored God of each individual's choosing. The Godi makes the first toast.

example:

"I raise this horn to Thor, God of thunder, we look to you for your strength and courage in battle . . . the inspiration that guides our brave men here in Midgard to victory!"

After each toast participants say in unison:

"Hailsa!"

Then, the mead horn is passed to the next person to his left until all Wotanists in the circle have toasted. In larger circles, each participant has his own horn which is filled and refilled by an attendant from the staller horn.

The second round of toasts is directed to a noteworthy hero or historical figure of each individual's choosing.

example:

"Hail Boudica! Fearless warrior queen of the Iceni, an inspiration to all Aryan folk, we raise a horn to you now for the heroic example you have shown us. May your legacy continue to charge our spirit with determination for a victory for the fourteen words!"

After each toast participants say in unison:

"Hailsa!"

Then, the mead horn is passed to the next person to his left until all Wotanists in the circle have toasted.

The third and final round is directed to a special person in one's life, be he friend, relative or personage of outstanding influence. This round may be repeated as many times as necessary.

example:

"I raise this horn to my father, a direct link to the great chain of my noble ancestors. He has been the guiding example for me in my life's quest and has provided that love, security and protection to our mother and to us children, that I might learn the values required for future generations."

After each toast participants say in unison:

"Hailsa!"

Then, the mead horn is passed to the next person to his left until all Wotanists in the circle have toasted.

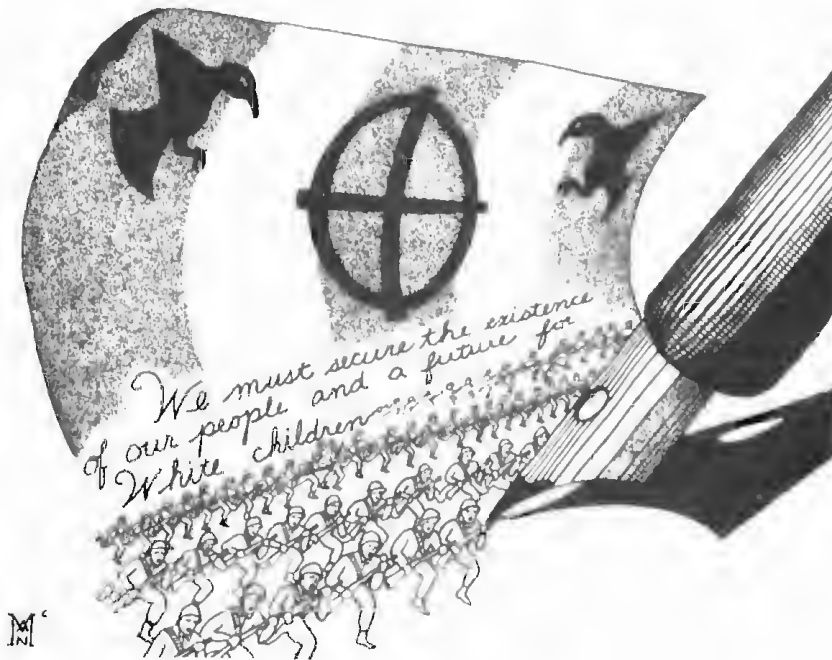


When toasting has come to an end, the Godi steps forward and pronounces:

"To the courageous heroes, who gave of themselves, that we might live and carry on the seed of our kind, we hail you! We now close this sacred circle. This sunbel is now ended. Hail to the Aesir and the Vanir!"

All toast in unison, saying:

"Hail to the Aesir and the Vanir!"



*Wotansvolk Hof in St. Maries, Idaho USA
Dedicated to the memory of Guido von List*

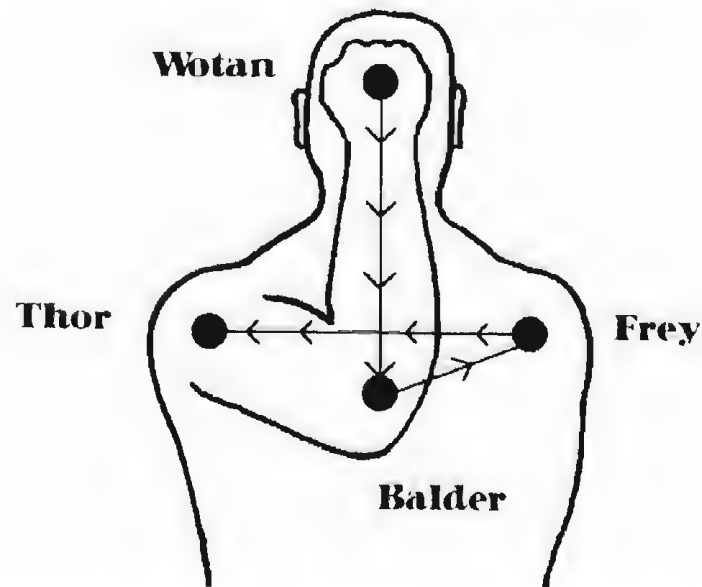
HOF

The Norse word for temple is "hol," and Wotanists today still use this name to describe an enclosed, dedicated place of spiritual communion. It has been a general practice in Europe over the centuries to compound the name of a favored God with the hof, such as Thorshof or Freyshof, though hof of itself is the most common reference. A hof can range in size from a very large shelter for a full kindred blot, to that which might house only one person and be used as a quiet space for meditation. The word blot, or blota, means "to worship," "to honor" or "to make sacrifice to." For today's practicing Wotanist a hof is essential. Not every Wotanist has the land or resources to build a hof for kindred, family or personal needs; an alternative would be to designate a permanent or portable staller within one's home.

SIGN OF THE HAMMER

To make the Sign of the Hammer, first touch the forehead with a clenched fist of the right hand, saying the name "Wotan." Bring the fist straight down to the chest, saying the name "Balder."

Moving then toward the left shoulder, saying the name "Frey." And finally toward the right shoulder, saying the name "Thor."



There is symbolism apart from the hammer itself, which is traced by the movement of the fist. Wotan is the "High One" associated with intellect and wisdom so the forehead is the natural point of contact for him. Balder is the good and reconciling god connected with the heart. The strong right arm reminds us of Thor, while the left side of the body is linked to the intuitive, sexual pleasure-loving part of the body, clearly the domain of Frey. Often in Wotanist ceremony a ritual Thor's Hammer is used by the attending godi rather than a clenched fist, and can be held with either one or both hands.



CEREMONIAL STALLER (Altar)

❖ Essential tools for the Wotansvolk staller include:

- Blessing Bowl
- Rune Gandr (wand)
- Drinking Horn
- Evergreen Sprig
- Candles
- Hallowing Thor's Hammer
- Runes

❖ Additional tools often used in Wotansvolk ceremony are:

- Flag or Banner
- Sword
- Dagger
- Spear
- Incense
- Ceremonial Helmet
- Havamal
- Sejdr Drum



ARCANE HARMONIES

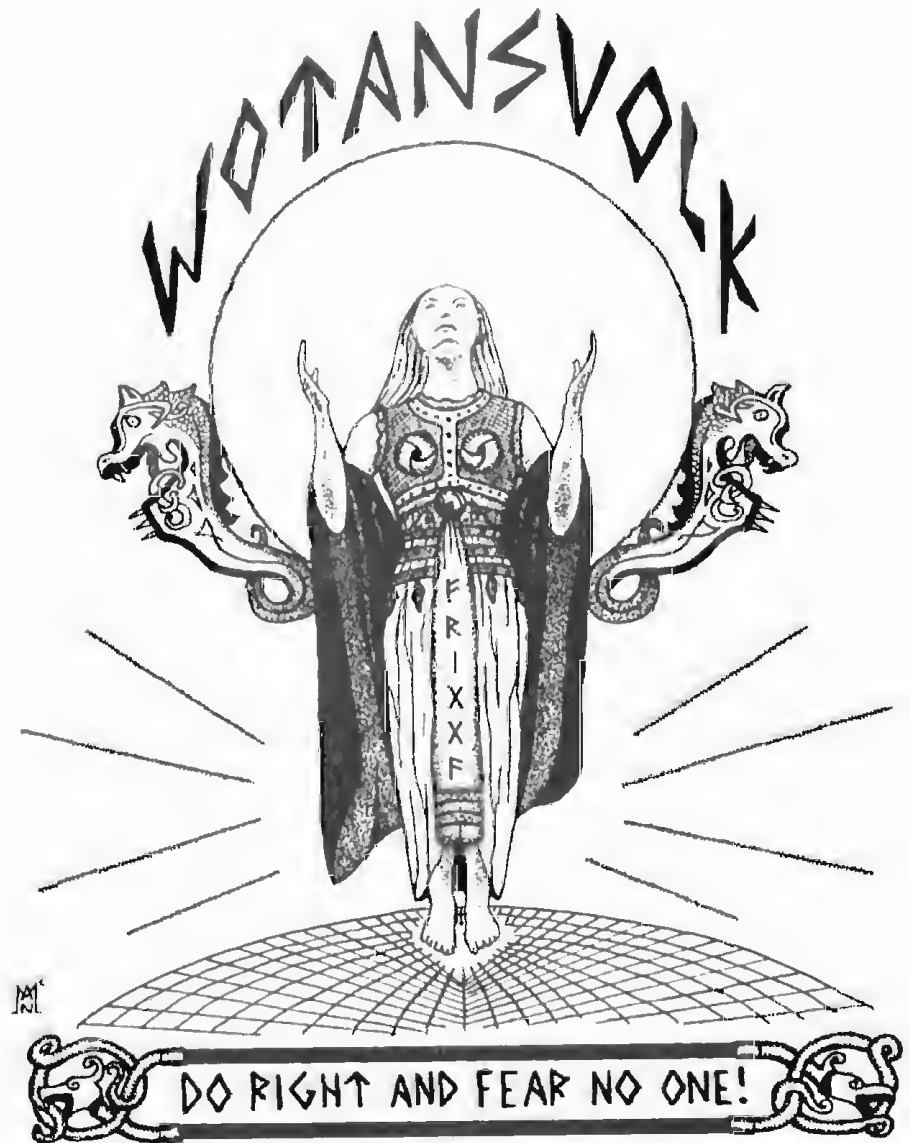


*One must strive to create songspell without thought,
so that music may follow from within like water.*

When the first seer lifted his voice in the chant of ceremonial ritual, he discovered the potent phenomenon of music, in the mesmeric melodies that charm the savage beast, in the pulsing rhythms that inspire the bodies to dance. Harmonies on certain instruments possessed the power to enchant one to sleep, love, battle, even death. The first utterance of the Gods gives forth vibrations and harmonies, whose notes are distinguished by color, number, planets and qualitative functions which influence the whole of our life. Music is the first ordering of chaos. When the music of enchantment ceases to sound, chaos returns.

The ancients knew that mystical harmonies were not of earthly origin. By the reckoning of some philosophers, such as the Greek Pythagoras, a divine music had reverberated through the universe since the beginning of time. He called it "the music of the spheres," since the sound came from the celestial bodies as they whirled through the cosmos. The universe as we know it can be likened to a web of tiny interlacing octaves of vibration. The tradition of the primal note by which creation comes into being is well attested in many spiritualities. The word "enchantment" means literally "to enchant," to infuse with song.

All over the world, and in all ages, the diatonic scale, the audible overtones, structural beat and the like have been and are employed, though with varying degrees of conscious mastery, completeness and sophistication. Children are endowed by nature with psychospiritual and psychological equipment which enable them to show at a very early age that they have joined the musical community. This ability is worldwide, because it arises from the laws of nature that no one can change. Children are born with endowments which, if nourished, would enable them to know and use their psychospiritual resources well and to obey intelligently the sovereign realities. When a child sings, he is





expressing at the human level principles embodied in atoms and other self-organized natural systems. He is proclaiming his powers as a localization in and of the cosmos. Artists make a special point to attune themselves to the arcane harmonies for creative purposes. It has been said that the artist serves as the antenna of the race. The technique of singing is typical of the artistic method. If the student of voice is fortunate enough to have an intelligent teacher, he learns that tone is formed in the mind and not in the throat. We sing with the mind, through the body. Tone flows out from the tonal center of consciousness as vibration. It is carried on the surface of the will, sustained but never forced by the willpower. The vocal chords transform mental tone into physical sound. The will still controls the tone through the physical medium of the breath. Breath does not create tone, it merely floats tone as the physical carrier of the transformed mental impulse. Singing is a spiritual experience and not simply a physical technique.



*"Music exalts joy, allays each grief,
Expels diseases, softens every pain
And hence, the Wise of Ancient Days adored
One power of Psychic, Melody and Sound."*

ARMSTRONG, CELTIC POET

The art of yodeling is an ancient Aryan practice, and was used as a form of worship and nature-bound prayer to the Allfather. Today yodeling is still traditionally practiced in parts of Northern Europe. In 1933 the Erulian and pioneer in runic studies Siegfried Adolf Kummer first published his book "RunerrMagie." In this work he states that "Yodels are linked to song-like melodies and are sung in specific arrangements of tone and word. There are no arbitrary aspects to these ancient traditional yodels, for they are connected to quite precise formulae – magical powers of the runes and of words." Erulian runemaster Guido von List, also, gives an enlightening explanation in his writing titled "Primeval Language for Yodeling the Vowels" as to how yodeling is involved with ancient Germanic customs.

Music is one of several important and emotive elements in religious ritual, and it is the context of ritual that religious music has found its main area of expression. In this realm it serves simultaneously as a medium, a language and an independent form of expression in which subjective and objective intertwine. At its best, music can heighten sacred word and ritual action alike and can point beyond itself.

It is the harmony of music which is the manifesting expression of the will of the eternal good. This arcane harmony is a state recognized by great philosophers as the immediate prerequisite of beauty. A compound is termed beautiful only when its parts are in harmonious combination. The world is called beautiful and its creator is designated the good, because good perforce must act in conformity with its own nature. And good, acting according to its own nature, is harmony, because the good which it accomplishes is harmonious with the good which it is. Beauty, therefore, is harmony manifesting its own intrinsic nature in the world of form. Man fails to hear these divine melodies because his soul is enmeshed in the illusion of material existence.

The universe is made up of successive gradations of good. These gradations ascend from matter (which is the least degree of good), to spirit (which is the greatest degree of good). As we work through Wotanism to liberate ourselves from the bondage of the lower world with its sense limitations, the music of the spheres, these arcane harmonies, will again be audible, as it was in the golden age of Aryan man.



*"Music is the nearest at hand,
the most orderly, the most delicate
and the most perfect of all bodily pleasures;
it is also the only one
which is equally helpful to all ages of man."*

JOHN RUSKIN





DANCE OF WAR

The ritual dance in Aryan history has long been the ideal means to bridge the chasm between the physical and spiritual world. Dance serves many of the human emotions and symbolic, ethnic expressions. Behind the ritual dancing stands the long-held belief that it is through rhythmic body movement that man speaks directly to his gods, his ancestors and the collective consciousness of his folk.

For the most part the Western world today regards the dance as a casual pastime and entertainment. In ancient times however, dance had a high significance and purpose. It was an ordered expression in motion of the exhilaration of the soul, which could further create a conscious effort to become part of those powers beyond the might of man which control our destinies. To a spiritual degree it became a sacrificial rite, a charm, a prayer and prophetic vision. Our ancient forebears viewed dance as a very serious activity of the entire tribe. It was the folkish high point of all meaningful occasions, transcending our earthly chains. One might say that dance in its essence is simply life expression on a higher level.

To our distant Aryan warriors, dance was a means of assuring victory in battle. Greek warriors, for example, practiced riding, charioteering, archery, fencing and war dance. This Greek war dance was to then develop into what would be known from that time on as "pyrrhic dancing," an armed or unarmed war dance devoted to ethnic themes. The name was derived from its eponymous heroic figure, Pyrrhichus. It was Socrates who stated, "Who so honour the gods best with dances are best in war." The dance of war was a significant part of young Greek warrior training and intrinsic to the romance and passion of combat. Pyrric dance in combination with the fighting art of Pankration would develop in the Olympic Games into one of the first major forms of Aryan Martial Arts.

In early Greek mythology a warrior class known as the "Corybantes" were frenzied, armed dancers who guarded the infant Zeus. These strange nurses, who frightened away enemies by the

clanging of metal, were believed to have magical powers of healing. Armed with sword and shield, they would clash together as they danced around Zeus's cradle to prevent his father from hearing his cries. It was the great god Pan, the embodiment of nature, who was celebrated as the author and director of the sacred dances, which he is supposed to have instituted to symbolize their circumnabulations of the heavenly bodies. In Homer's "Iliad," Hector was to boast in the beginning of a duel, "I know and know well how to fight and how to kill, how to take blows upon the right or left, shifting my guard of tough oxhide in battle, how to charge in a din of chariots or hand with a sword or pike to use timing and foot work in the dance of war."

In the traditional dance of war, often a sword is favored. Although many sword dances are now showpieces, it is thought that they originated as rituals, honoring and promoting virility, victory and fertility. The swords may be used more as props than as weapons. But the pyrrhic dances, in which a combat is danced out, are believed to be descended from mock battles between individual groups representing opposing seasons or fertility and sterility.

In Scotland, a pyrrhic dance of sorts is traditionally preserved today in the form of a sword dance, or Gillie-Callum (so-called from the tune which accompanies it), performed over two drawn Scottish claymore swords and accompanied by bagpipes. Stepping between two crossed swords, or a sword and scabbard, or perhaps two cross sticks or pipes, it originated as a victory dance. Gillie-Callum is now as popular among Scots in America as it is in Scotland.

The renowned Berserker warriors of the Viking Age were known to perform traditional war dances, chanting wildly with upraised weapons before battle. In a frenzy of fury, they would become "heated" to an extreme degree, flooded by a mysterious and irresistible force. A faint memory of these dances lingered on after the Viking Age, which were performed at Yulefest. Two companies would dance in a ring, striking their shields with sticks and shouting, "Yule, Yule, Yule!" In each company two men were dressed in furs and masks.

In the Faroe Islands in the North Atlantic, the heroic Viking

past is kept alive in folk ballads, sung to accompany intricate ring dances. It is said that some of these ballads actually last for three whole days and nights, recounting endless tales of Viking derring-do, continuously for as long as anyone can remember the words and stay the course.



*The Herne The Hunter (Wotan) Dance at Abbot's Bromley, England
Traditionally performed at Yule, this ancient shamanic dance signifies
assurance of a good hunt and the fertility of the herds.*

In pyrrhic sword dancing the dancers wield their swords to build up mesmeric visual patterns and effects through skillful weaponry display. There are naturally many variations and types of war dances, but they share similar characteristics. For instance, most often they are exclusively performed by men, they are highly stylized, even when they portray combat, and they derive from mythological sources. Most Aryan war dances today date back to pre-Christian rituals in honor of virility, victory and fertility. In ceremony the war dance would signify the battle between summer and winter, night and day, and the leaps and high kicks symbolically promoted growth. Much of the pyrrhic dancing of modern times relies heavily on geometric patterns alone and lack the element of dramatic warrior combat. They create excitement by the steady evolutions of patterns and metric beat of drum and stepping. In these dances swords are not weapons as much as they are a means to connect and unify the dancers. In mountainous regions

of Europe hilt and point sword dances abound in regions of northern Spain and the Basque provinces and, also, Austria. Everywhere the dances share basic formations and types of costume and music, although regional differences are evident.

Ritual sword dances usually progress in a sunwise circle or weave within a circle. But the Flamborough sword dance, for instance, straightens out into longways formations. Parallel swords are successively raised and lowered and the dancers pass under and over, the "Reel," or circular hey, with raised swords, and the "Threedling" with double overhead arches. In the final triumphant "Lock," the swords are linked into a star shape, then the leader displays the star during stepping, or the group wraps the lock around the neck of a specific participant and circles clockwise in the "Rose." This leads to a mock decapitation, then to the resurrection that symbolically follows. Such similar dances were performed, also, in ancient times for initiation purposes.

A state of ecstasy can often be reached in the more intense forms of pyrrhic dance. The Greek term "ekstasis" means "standing aside." The great driving forces of body and motion can stimulate the mind to the higher mental vision outside the self. Man is alive and his mind and body contain energy, and correspondingly, the universe as a whole and each individual piece of it contain energy. The pyrrhic dance throughout Aryan history has served as a vehicle in this communion of forces and releases the mental self from the physical, mundane world. It is believed that the art of acting found its origins with the ecstatic dancing of the ancient Dionysian rites.

In every setting, from mainstream performances to pagan revival ceremonies, the instinctive elements of the pyrrhic dances continue to stimulate the performers and enchant audiences with artful skill and beauty of execution. The captivating magic of this mystical animation, moving geometry and primordial essence, rooted deep in our folk heritage, make the pyrrhic dance a high point of our Aryan folk tradition.



ODIC FORCE

In early life the human being is sustained by a powerful reserve of physical energy. This is especially evident in children who are never still and bubble-over with an apparently inexhaustible supply of vitality. Mental and emotional habits acquired in youth are not usually obvious in their consequences until after middle life. Gradually, as the supply of vital force diminishes, the body begins to exhibit the rewards of the various mental and emotional intemperances with which it has been afflicted.

The theory of odic force was developed by Baron Karl von Reichenbach, who had written up his observations and conclusions in the mid-nineteenth century. According to this theory every human being has an unknown source of power that produces rays. These not only inhabit the body, but also radiate from it, so that a person is surrounded by something like a field laden with this odic force, as Reichenbach called it. The body absorbs these forces entirely or in part, depending on the strength of the source of the power or the person's own consumption.

Reichenbach and other researchers after him determined through observation and experiments that youthful and healthy bodies produced disproportionately more odic force than they needed for themselves, while older bodies over time had difficulty satisfying their own requirements of odic force. Further, the consummation of odic force is smaller in healthy persons than in weak ones, or in people suffering from disease. Consumption, also, naturally depends on the greater physical and especially the mental activity of the person in question. Once someone reaches a certain age therefore, and if his work and activity demand a heavy consumption of odic force, his own source of power may no longer be sufficient and he begins to decline — we say that he is getting old — or has to find other ways of satisfying his requirement of odic force. If he is with young people, who cannot possibly use up their excess force, it then flows in the direction where it is needed. Most elderly people can often testify to the fact that, in spending much time with younger people they themselves benefit.

This transfer of youthful energy and vigor greatly stimulates their own health and mental outlook.

Within the odic force, which individually we carry with us at all times and in all places, we live and move and generate our essence. Every thought that we think stamps an indelible impression on the impressionable substance of that plane. The odic force pulsates like an ocean of vitality and feeling to influence other minds for good or ill. Every living thing radiates and intakes this force field freely, and to none is it exclusive or private.

Each act that we perform, each thought that enters our brain, each emotion as it leaves the heart registers itself on the odic field, remaining there throughout our physical life. Reichenbach states that the odic force radiates outward, but in very different degrees, from all objects and is, also, generated by heat, light, electricity, friction and various types of chemical change. Odic force exhibits polarity, much akin to a magnet. The negative pole of a magnet appears blue and induces a feeling of coldness, whilst the positive pole appears red and causes a feeling of warmth. The right hand is odically negative and the left hand



positive, the sun negative and the moon positive. As such, this further explains how the uncharged bodies can be charged by being brought into contact with a charged body. If man is a microcosm of the universe, then all factors in man are duplicated on a greater scale in the universe as well. Man is vibrantly alive and clings to life with an intense tenacity; therefore there is in the universe a life force of relevant similarity, a power of vibration or tendency that makes for the continuance of life.

Man is a biological version of the tree of life commonly known in Aryan mythology as "Yggdrasil," which is the symbolic, underlying structure of the universe and of God as he reveals himself. In the words of Prof. Carl Jung, "Man is a cosmos in miniature and is not divided from the great cosmos by any fixed limits."

Even our psychic processes are material. There is not a single process which does not require the expenditure of a certain substance corresponding to it. If this substance is present, this process goes on. When the substance is exhausted, the process comes to a stop. It must be noted that the human organism usually produces in the course of one day all the substances necessary for the following day. And it very often happens that all these substances are spent or consumed upon some unnecessary and, as a rule, unpleasant doubt, fear, a feeling of injury, irritation, each of these emotions in reaching a certain degree of intensity may, in half an hour, or even half a minute, consume all the substances prepared for the next day. The body is a dynamo of invisible energy fields, and if we learn to understand and direct them, we can in turn use these forces to our greatest life advantages.

There is a general tendency among human beings to believe that the main purpose of life is to be happy, and working from this premise, a great number of people succeed in making themselves entirely miserable. This world is not a playground, it is a schoolroom. The one single element that gives man his purpose in this short life experience is focus. Without it he drifts helplessly in the meaningless, corporal existence; with it there are unlimited possibilities to invest, not only in oneself, but in family, race and culture. All man's constructions are materialized thought.

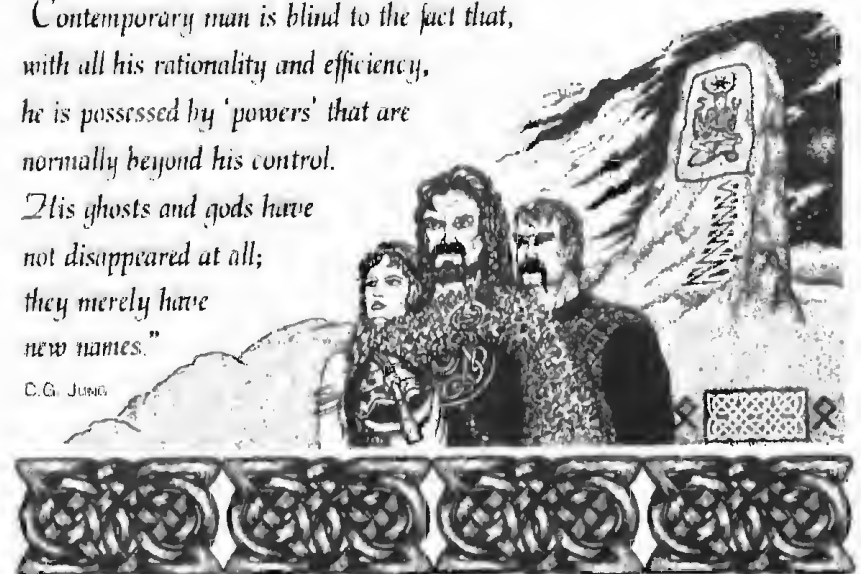
The reality of a machine, a cathedral, a symphony is in that which is contributed by mind or intelligence. If the plan of a house were to be removed, there would remain a meaningless pile of materials. The same can be said of man. Within our body-mind lies the wisdom for the unfolding of ourself and our race, and thus the pattern of the future for our world. The mind is the body. The body is the mind. Spirit is the world. The world is spirit. All is involved in the one dance of life.

For Aryan man we recognize this all pervading spirit as the Wotan consciousness. The Wotan God image or archetype, with its relative Creed of Iron, symbolism and customs, has been an effective means of guiding Aryan evolution over the millennia of recorded history, lifting man to higher states of being, ever strengthening the will and essential ethnic heroic mythos. The wider the sweep of spiritual vision and will, the mightier in turn will be the respective deity and unity of the people.

With every second, man and atom approach nearer to that solemn moment in the eternity, which the invisible forces will become clear to our spiritual being. Aryan man, by virtue of his status, is free to ignore the sage wisdom of his ancestors and ultimately vanish into oblivion, or to accept this essential guidance and inspiration and know that the forces of nature, as represented through our folk gods and mythos, will work with us when we learn the laws and obey those laws.

*"Contemporary man is blind to the fact that,
with all his rationality and efficiency,
he is possessed by 'powers' that are
normally beyond his control.
His ghosts and gods have
not disappeared at all;
they merely have
new names."*

C.G. Jung

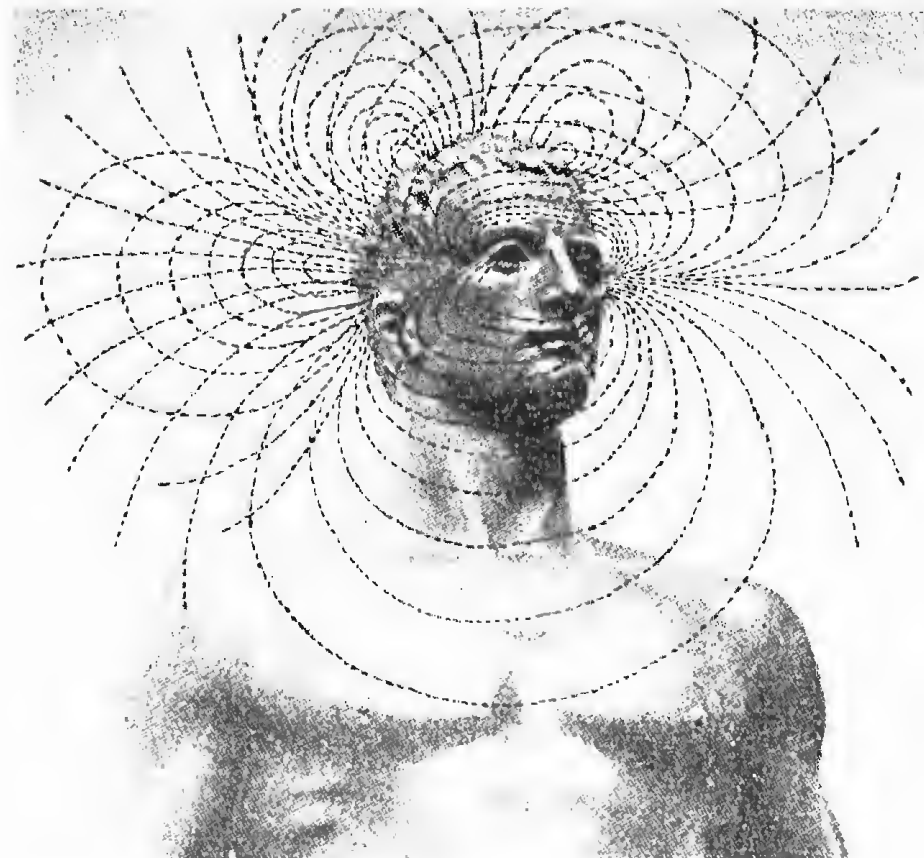


ESSENTIAL IMPERATIVE

There is nothing cultural or esthetic in the impulse to create large communities; since ancient times the motive was more often the result of fear and the desire for mutual protection from invaders. Although the great cities of today rise as monuments to human ingenuity, they remain a serious menace to the health of Aryan man, as well as to the planet itself. The large community brings with it unhealthful congestion, emphasizes poverty, destructive miscegenation, global poisoning and is a breeding place for rampant crime. The vocations and avocations, amusements and recreation of the city dweller are artificial. Locked in a man-made world, we have lost contact with the god-made universe and the phenomenal interweave and perfection of nature around us.

Aryan man has become the "homo-economicus" who must ceaselessly consume manufactured products in order that the machines of industry to which he is a slave may continually grow. Evidence is conclusive that folk community living is the one solution for the economic fear and destructive lifestyle that is eroding the health and race-soul of Aryan man in the over-populated and polyglot urbanized cities. In an order of living based on a doctrine of debt, nervous ailments and psychological imbalance are an equal concern. Instability often develops as a common by-product of materialistic aspirations, while man grinds away to maintain a consumer lifestyle beyond his means. What is the good of increasing the comfort, the luxury, the beauty, the size and the complications of our civilization, if our weakness prevents us from guiding it to our needed fulfillment?

The whole mechanics of accumulation is a human invention and has no significance outside of the human sphere. The principle phobias of the modern man are closely related to the false belief to which he is addicted. Prominent among the popular phobias are: fear of poverty, fear of old age, fear of war, fear of sickness and fear of death. All of these fears are closely related to the financial state. It is not difficult to understand that



the conscious or subconscious stress due to the many mounting tensions is detrimental to health, life and race. This all-consuming imbalance resulting from the urban conglomerate is culminated in the nerves, incurring physical and psychological maladies.

It is impossible for the mental life of man to unfold naturally and normally toward a state of enlightenment and genetic health unless the physical environment is simplified in every possible way. Creative thought must come from relaxed, natural surroundings that do not interfere with sensitive impulses which flow from the mind through the ethers and into the brain. Confusions, anxieties, tensions, interruptions, noise, pollution and improper diet present today's urban Aryan families an artificial development process. Such conditions make marriage, child-rearing and spiritual growth practically impossible. The main pressures of the urban, polyglot city life are often capable of producing a bad disposition in all of us, which is one of the



heaviest burdens that the flesh can bear. Outside of the body these tensions can distort and deform otherwise noble beliefs and convictions.

The intellect summons, martial, aims and disciplines our enthusiastic vitalism, making it more potent and effective, thereby preparing conditions for a new, more powerful cycle of action. It is our genetic vitalism which impels both individual growth and self-realization, and the general upward evolution of the folk group and the universe, forming a mystic union of our blood, soul, body and mind.

After more than a century of internationalist blather about technological advancements by the grand architects of the funeral pyre, it is always the people who become grossly humiliated and exploited pointlessly in no-win wars for the economic gain of the financial elite. Materialism has failed in man, failed in society and failed in the universe. The human instinct, wiser and older than all the sciences, knows that man and the planet can not function autonomously without serious consequences. The world is ruled by absolute and immutable laws; to know them is to be wise, to keep them is to be happy, to break them is to die. The grand design by our exploiters for a one world, universalist, global plantation has been and always will be an unmitigated disaster for all mankind. The secret of healing, individually or collectively, is to cause health by removing those artificial and destructive obstacles which impede the natural flow of life. If we would be well in mind and body and spirit, we must free ourselves from the delusion of universalist and consumer driven materialistic civilization, and renounce as unliveable this prevailing society of avarice and conscious and unconscious self-destruction.

A healthy life and lifestyle is precious to most human beings, for without it even the noblest of ambitions are difficult to realize. Mind is the origin of happiness and misery, health and sickness, even life and death. Health cannot be achieved by direct effort alone, it must be a consequence of right action – the result of an adequate and positive cause. For the survival of the Aryan tribes this is focused concisely into the essential imperative of these fourteen words, "We must secure the existence of our people and a future for White children." If we can not fully

comprehend the magnitude of this simple slogan, then the extinction of our race and ultimately civilization on the entire planet is inevitable. It is a bitter truth that human life is no more to the universe than that of the unnoticed hill snail in the grass. From this sober perspective we should consider that, if we think more highly of ourselves as a species, as a folk, as upwardly evolved living beings, who reason and create, we are at a far greater advantage. We must look at ourselves to help ourselves. We must think ourselves into an earthly immortality.

The beginning of a healthy race is the conscious understanding of our indigenous gods and folk mythos, which is the binding glue and solid foundation of every race. Our personal living is based upon our conviction concerning the nature of eternal being. When we perceive behind visible nature a universal principal of folk-soul accomplishing all things through wisdom, strength and beauty, we free our minds from those immediate doubts concerning providence. These inwardly-discovered certainties bestow the courage necessary for right action, thus establishing the mind in harmony and purpose.

The second necessary element in a positive philosophy of life is the realization of the eternity of the self and the understanding of the great law of evolution of our species, through which our race must strive to reach its perfection and fulfillment. There must be a sense of folkish participation in the growth and unfoldment everywhere visible in nature. The purpose of life is growth. A race is successful to the degree that it develops character in harmony with the natural laws of the world of which we are a part.

The third consideration involves the sharing of what we are and what we have with others of our kind. Cooperation, kinship and the constructive emotions which bring our folk into a closer concord are important key elements in a philosophy of health.

The last consideration is that of leisure; haste and stress must be minimized from our technique of living. The civilized race is one which has discovered the dignity of leisure. And it is this discovery which made the ancient Aryan civilizations of Sumaria, Egypt, Greece, the Celts and Teutons great in philosophy, art and literature. There must be time rescued from mundane pursuits to be devoted to the culturing of the self. It is the freedom from hyper stress which enables us to embrace a healthy enthusiasm



and great ideas, which are necessary in the development of a great race and environment.

The world struggle for the future is only now just beginning. As the sickness of this lost society becomes too much to bear, the need for neo-tribalism and a return to our folk gods will become evermore apparent. To this, the Aryan path of Wotanism has become a superior counterforce to today's critical dilemmas and provides a dynamic storehouse of ancestral knowledge and ethnic identity. In short it has all the tools necessary for the continued, upward evolution, health and survival. Everything within Wotanism is conducted to instill in the Aryan spirit the most heroic courage by the remembrance of our forebears, whose principles and sentiments encourage and motivate our noblest actions. We alone are the masters of our destiny, and it is in our power to surmount the existing despondencies by seeing through them and understanding them. Only then can we adopt and apply the eternal lessons of Nature's laws.



*Only he who bears his own soul living and burning
in his breast is an individual, is a master,
and he who abandons his own kind is a slave.*

The key to freedom lies inside us!

*Now we hearken again to the voice of our ancestors
and protect our essence from alien influences,*

protect that which wants to grow out of our own souls.

*Stronger than an army is the man who relies on the power
which resides within him!*

WULF SÖRENSEN



FUTURE PERFECT

*Those who believe in orlog understand the concept of destiny,
which, from birth to death, every man weaves thread by
thread around himself, as a spider his web.*

Marie Antoinette once exclaimed, while deftly touching up an ancient hat, "There is nothing new except what has been forgotten." Surely nothing makes man so impudent and conceited as ignorance of the past and scorn for knowledge of the comprehensive understanding of nature and the mysteries. The problem of survival means, in the first place, that man must try to bend the forces of nature to his own will.

The ancient philosophers believed that no man could live intelligently who did not have a fundamental knowledge of nature and her laws. Before man can hope to reach higher levels of being, he must understand that the mysteries were devoted to instructing man concerning the operation of divine law in the terrestrial sphere.

The pagan practice of Wotanism, which developed from the roots of early Teutonic wisdom, passed down over millennia, was every bit as vital to the Aryan race in ancient times as it is today. The folk mythos which develops from the soul and spirit of a race is the individual and collective revelations of man's condition, making an otherwise chaotic cosmos explicable and accessible in human terms.

Frequently, this mythos counts for the beginnings of things. This is not to say that it is exclusively focused on the past — far from it. There are several ways in which the practice of Wotanism has been preserved to safeguard its profound wisdom and truths over the ages. On the surface this arcane knowledge presents itself in the forms of myth, fables, legends, music, poetry, runes and symbols. Behind the obvious, however, we find precise technical systems, keys to open up and reveal the conscious and unconscious forces contained in Aryan man, nature and the universe. If we want to understand the world of the future, we



shall have to reconsider and refresh our ideas about the foundations of our racial identity by making a more thorough study of the past. Thereby we discover a point of view which will render intelligible the phase of history through which we are now passing, along with a sound insight of our own being, folk and culture.

The failure of the various alien Eastern religions in the West will now be approaching the age where the new Aryan man will join hands once again with the true, natural pagan roots of our distant but indigenous forebears. One can see this already taking place in the last few decades. Therefore, our race must earn its liberation, as was always the case with our ancestors before us. Our people must learn to know truth from error, and deliberately free themselves from the lure of materialism and unnatural, alien infusions in order to retain our rightful place on this earth.

The Aryan folk are not limited to the physical world in our creations; we enjoy greater freedom of creativity than at any previous stage of race evolution. Our versatile intelligence and exclusively human intuition are gateways to worlds of science and art, to reaches of inspiration and philosophical and spiritual ideals. This places us in a position of responsibility for the governance of our homeland that our forefathers fought so tenaciously to preserve and protect for future generations.

Wotan personifies the highest level of Aryan evolution and carries the specific racial blood ideals which give our race its identity and its essence. Every race cultivates its own highest ideal. If by the massive infiltration of alien blood, religion and ideas, this is changed or overthrown, the result of this inner metamorphosis through external chaos of ethics will be certain catastrophe.

It was Druid belief that the essence in this life struggle boiled down to mind and motive. Men make history, but the destinies of a people are forged by the creative force of dominating ideas. Through the collective will and inspired genius of the Aryan race there is little in this world that we cannot accomplish. The torch of the spirit, born by bold men, has always been the source of illumination of this world and infinite potentialities which slumber deep in the soul of all of us.

Life grants us this choice, to live under the open leadership

of the courageous, or to die under the hypocritical democracy of cowards. One must have the need to be strong, otherwise one never will be. No one who lives contrary to the law of his species goes unpunished. That is Nature's law. The collective mind of our nation or race finds its greatest strength through the indigenous cultural archetypes found in our natural pagan mythos, not in the individual mind, detached from his folk and natural environment.

Governments are founded on property. Property is founded on conquest, and conquest is founded on power, and power is founded on brain and brawn. Might and intelligence must decide "all things" in the future, as it has in the past. And, they who teach otherwise are either dishonest or have no real concept of the magnitude and sequence of nature and biological determinance.

Man burns to find the secret of the universe, but neither knowledge nor action can satisfy. To the mysticism of knowledge and understanding and the force of action must be added the mystery of the blood. Only through the heightened awareness of the self, our folk and our ongoing mythos which bind us in purpose may these deepest spiritual and psychological needs of man be met.

Our race will continue to drift, helpless and rudderless, so long as those of our own who lead are blind and gutless. Boldness directed by an overruling intelligence is the brand of the heroic overman and the prevailing way of our kind through the ongoing evolution and history of our people. Within the Aryan mythos and Wotanism lies the great potential and promise of a new heroic age, a new creative and enlightened age and an unrelenting commitment to the essential sum total of these sacred 14 Words:

*"We must secure the existence of our people
and a future for White children."*

Hail Wotan!

Hail Victory!

Hail the 14 Words!





*"I dream of an heroic Aryan world, a world that began in the forests,
strengthened through blood and honor, leading to Valhalla,
and finishes with your greatness written on Time itself.*

It can be that way again, my Aryan children.

Wotan calls upon his people to fulfill your noble destiny.

You have it in you, one and all.

For each of you there is a place in Valhalla.

Courageous deeds are the path to glory.

Live as Wotansvolk!

In the spirit of the gods of your ancestors build this Creed of Iron!"